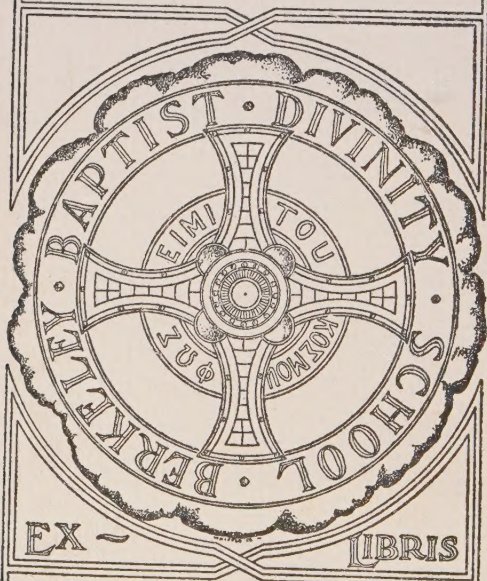




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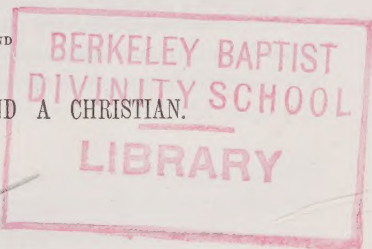
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AND

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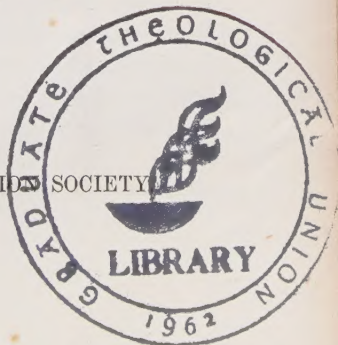


BY JOHN BUNYAN.

AUTHOR OF THE PILGRIM'S PROGRESS, AND THE HOLY WAR.

PHILADELPHIA:
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INTRODUCTION.

IT is usual with theological writers to cut a sharp line of distinction between the *doctrinal* and the *practical* in religion, and thus use the terms in opposition to each other. But this distinction, though often convenient, is only technical, and sometimes more abstract than real. It is hardly necessary to say, that in the title of this volume it is disregarded. In other words, we use the designation of DOCTRINAL WORKS, in a subordinate sense, as defining the species, not the genus; more particularly as distinguishing this volume of Bunyan's Practical Works from those whose special features require the designation of EXPERIMENTAL and DEVOTIONAL. The peculiarly practical manner in which Bunyan has here handled the fundamental doctrines of Grace, is our reason for this classification. If any one doubts its propriety, let him read the book.

But it may be asked, Are not these great doctrines better handled by more learned and profound divines than John Bunyan? Shall we not find them more ably stated, argued, illustrated, and applied in the works of Calvin, Charnock, Owen, Gill, or Edwards, among the old divines; and among the modern, in Fuller, Dwight, Knapp, Dick, or Woods? To answer this question in the negative, might startle some, and by others be put to the account of personal or denominational partiality. We prefer, therefore, to adduce the opinions of others upon this point, rather than our own; and our testimonies will be taken indiscriminately from men of different ecclesiastical communions.

Messrs. Chandler and Wilson, who edited the first folio

edition of Bunyan's Works, in 1692, remarked, "The ensuing treatises are sufficiently recommended to all (who love the truth as it is in Jesus) by the name of the Author of them. They need not any man's testimony or recommendation to usher them into the world. Give us leave to say, his natural parts and abilities were not mean; his fancy and invention were pregnant and very fertile; his wit was sharp and quick; his memory tenacious—it *being customary with him to commit his sermons to writing after he had preached them*; his understanding was large and comprehensive; his judgment sound and deep in the fundamentals of the gospel, as his writings evidence. Deep things are brought into a familiar phrase. The Author indeed *had a peculiar phrase to himself*, in expressing the conceptions of his mind; his words were his own, as well as his matter. There were in him indeed all the parts of an accomplished man. . . . The grace of God was magnified *in him and by him*, and a rich anointing of the Spirit was *upon him*; and yet this great saint was in his own eyes the chief of sinners, and the least of saints."

Rev. Samuel Wilson, in his Preface to the folio edition of 1736, says, "As to the author himself, he is above our praises. . . . I am persuaded his name will have its fragrancy with all serious persons who at any time shall be acquainted with his writings. . . . The treatises collected in these volumes, *have been so well received by the church of God*, that they need no recommendation."

The celebrated Whitefield wrote a Preface to the elegant folio edition of 1767; in which, after quoting the words of our Lord, in Matt. xi. 25, 26, and of the Apostle Paul in 1 Cor. i. 26–29, he adds, "Perhaps next to the first publishers of the Gospel of the blessed God, these sayings were never more strongly exemplified in any single individual, (at least in this and the last century,) than in the conversion, ministry, and writings of that eminent servant of Jesus Christ,

Mr. John Bunyan.....The two (folio) volumes of his works formerly published; *with the great success that attended them in pulling down Satan's strongholds in sinners' hearts, when sent forth in small detached parts*, are pregnant proofs of this. Some of them have gone through a great variety of editions.But this, I must own, more particularly endears Mr. Bunyan to my heart—he was a man of a catholic spirit. That these volumes may be blest to beget, promote, and increase such divine fruits of real and undefiled religion in the hearts, lips, and lives of readers of all ranks and denominations, is the earnest prayer of thy soul's well-wisher in our common Lord, George Whitefield."

But let us come to men of our age. Mr. Macaulay, in his History of England, says, "To the names of Baxter and Howe must be added the name of a man far below them in station, and in acquired knowledge, but in virtue their equal, and *in genius their superior*—JOHN BUNYAN.....His education had been that of a mechanic. He knew no language but the English as it was spoken by the common people. He had studied no great model of composition, with the exception—an important exception undoubtedly—of our noble translation of the Bible. His native force of genius, and his experimental knowledge of all the religious passions from despair to ecstasy, amply supplied to him the want of learning." Of the style of writing, thus exclusively formed from the devout and diligent study of the Bible, Mr. Macaulay, in the Edinburgh Review, has borne this strong testimony. "The style of Bunyan is delightful to every reader, *and invaluable as a study, to every person who wishes to obtain a wide command over the English language*..... For magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator, and the divine, this homely dialect—the dialect of plain working men—was perfectly sufficient."

The late Dr. Thomas Arnold, the historian of the Roman

Commonwealth, in speaking of the English divines, says, "I hold John Bunyan to have been *a man of incomparably greater genius than any of them*, and to have given a *far truer and more edifying picture of Christianity.*"

Lord Campbell, the present Lord Chief Justice of England, says of one work of Bunyan, it "has done more to awaken piety, and to enforce the precepts of Christian morality, *than all the sermons that have been published by all the prelates of the Anglican Church.*"

Let it be observed, that although these eminent critics allude particularly to the Pilgrim's Progress, yet they are here quoted as indicating and endorsing the points included in our present purpose; namely, the scriptural character of Bunyan's theology, the majestic mould of his intellect, the flexibility, force, and clearness of his style, and the incomparable value of his works, as judged by their effects upon mankind. We may add a few other testimonies of recent date, touching his works as a whole.

"It is a strange circumstance," says Alexander Philip, "that the other works of Bunyan, especially the practical treatises, should be so little known. *In sound theology, and in important views of scriptural truth, they are peculiarly rich.* This is the more remarkable in the case of one who had no opportunity in early life of directing his undivided attention to the subjects of theology, and who lived in an age when the most dangerous doctrines were entertained and made known. . . . *When Bunyan handles any subject, he discusses it fully.* He takes it out of one's power to say any thing after him, except it be to expand and illustrate the facts and principles which he lays down. . . . *There is in all his writings a transparent clearness.* He calls sin, sin; judgment, judgment; and eternity, eternity. There is no mistaking him. . . . He evidently lived and wrote under the powers of a world to come. *The eye of the mind sees him walking, as it were, amid the realities which are unseen and eternal; and*

the soul is thus prepared to give a more willing reception to the earnestness with which he pleads."

"Considered as a theologian," says Dr. Cheever, "Bunyan must be regarded as one of the foremost in that age of theologians, and *one of the most original in the world.*"

"Not many of our great Puritan ancestors," says Dr. Campbell, Editor of the British Banner, "on the whole fared so well as John Bunyan; and *now he is being placed in a position which has not yet been attained by any of his great contemporaries.* All his treatises, even the least valuable, abound in precious ore. A vein of evangelical sentiment pervades every thing that issued from his teeming pen. . . . The bulk of our readers are not aware of the extent to which Bunyan wrote—his productions constitute a little library. . . . The man who will sit down, and employ redeemed or other time, to the thorough perusal of these volumes, will have in him a store of divinity, clothed in the choicest popular Saxon, for which he will be the wiser and better as long as he lives."

This volume of BUNYAN'S DOCTRINAL WORKS, comprises three of his great standard works, with two brief, but interesting tracts.

The first treatise, SAVED BY GRACE, is a clear and masterly exhibition of the fundamental and all-pervading principles of the Gospel. While singularly condensed, it is admirably arranged, and contains some of the richest and most affecting passages Bunyan ever wrote—passages that will strike deep, and linger long upon the heart. It was first published in 1675, just after his noble treatise on Christian Behaviour, and just before his searching and stirring treatise on The Strait Gate.

The second, on JUSTIFICATION BY AN IMPUTED RIGHTEOUSNESS, handles a vital truth with much original power of argument and illustration. Bunyan here "strips the sinner of every personal plea before God, and exhibits Christ as the only ground of his justification. He walks forward in an

unfettered pathway, under the deep conviction that this great doctrine as exhibited in the Bible, will purify the heart, as Christ himself is pure. He saw that while a man is justified by faith, he is judged by works; and that he must have an interest in the Spirit that sanctifies, as well as in the Saviour who redeems." Hence all his applications burn with intense ardor. Nothing can exceed the closing pages.

Of the third, *THE DOCTRINE OF THE LAW AND GRACE UNFOLDED*, it has been said, that "no treatise of Bunyan is better worth an attentive perusal. It *impales*, as well as *empannels* the conscience, even if the conscience has been slain by the Law, and healed by the Gospel for years. The spiritual reader is compelled to go deeper into his case than any doctrinal book upon Law and Grace ever led him; and the general reader cannot but feel himself in the grasp of a gigantic hand, and under the gaze of an eye that he can neither resist nor evade, but by closing the book; and that he can hardly do, if the *PILGRIM* has any charms for him, or Bunyan's own life any interest. For every now and then, Bunyan strikes off some miniature likeness of himself, now as 'an old covenant man,' and anon as 'a new covenant man,' that whoever loves him must read on." This treatise, (sometimes called "*The Two Covenants*,") was first published in 1657, when the dew of his spiritual youth was yet fresh upon him, and he had just attained the Assurance of Hope.

The two tracts, *THE LAW AND A CHRISTIAN*, and *THE TRINITY AND A CHRISTIAN*, contain some valuable suggestions, especially the last. They first appeared in the folio edition of 1692, four years after the Author's death.

The whole volume will strikingly illustrate the words of the Apostle to the Hebrews—"IT IS A GOOD THING THAT THE HEART BE ESTABLISHED WITH GRACE."

J. N. B.

Philadelphia, February 7, 1852.

SAVED BY GRACE:

OR,

A DISCOURSE OF THE GRACE OF GOD.

SHOWING,

1. WHAT IT IS TO BE SAVED. 2. WHAT IT IS TO BE SAVED BY GRACE. 3. WHO THEY ARE THAT ARE SAVED BY GRACE. 4. HOW IT APPEARS THAT THEY ARE SAVED BY GRACE. 5. WHAT MAY BE THE REASON THAT GOD SHOULD CHOOSE TO SAVE SINNERS BY GRACE, RATHER THAN BY ANY OTHER MEANS.

THE EPISTLE TO THE READER.

COURTEOUS READER:

IN this little book thou art presented with a discourse on the Grace of God, and of Salvation by that Grace. In which discourse thou shalt find how each person in the Godhead doth his part in the salvation of the sinner. 1. The Father putteth forth his grace, thus. 2. The Son putteth forth his grace, thus. 3. And the Spirit putteth forth his grace, thus. Which things thou shalt find here particularly handled.

Thou shalt also find in this small treatise, the way of God with the sinner, as to his Conversion, and the way of the sinner with God in the same. Where the grace of God, and the wickedness of the sinner, do greatly show themselves.

If thou findest me short in things, impute that to my love of brevity. If thou findest me besides the truth in aught, impute that to mine infirmity. But if thou findest any thing here that serveth to thy furtherance and joy of faith, impute that to the mercy of God bestowed on thee and me.

Thine to serve thee, with that little I have.

JOHN BUNYAN.

SAVED BY GRACE.

CHAPTER I.

WHAT IT IS TO BE SAVED

BY GRACE YE ARE SAVED.—EPHES. ii. 5.

IN the first chapter, the apostle is treating of the doctrine of Election, both with respect to the act itself, the end, and the means conducing thereto. 1. The act, he tells us, was God's free choice of some, (ver. 4, 5, 11.) 2. The end was God's glory in their salvation, (ver. 6, 14.) 3. The means conducing to that end was Jesus Christ himself. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Ver. 7.) This done, he treats of the subjection of the Ephesians to the faith, as it was held forth to them in the word of the truth of the gospel; as also of their being sealed by the Holy Spirit of God unto the day of redemption. (Ver. 12, 13, 14.)

Moreover, he tells them how he gave thanks to God for them, making mention of them in his prayers, even that he would make them see, what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what was the exceeding greatness of his power to themward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, &c. (Ver. 15–21.)

And lest the Ephesians, at the hearing of these their many privileges, should forget how little they deserved them, he

tells them, that in time past they were dead in trespasses and sins, and that then they walked in them according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. (Ch. ii. 2, 3.)

Having thus called them back to the remembrance of themselves, that is, what they were in their state of unregeneracy, he proceeds to show them, that their first quickening was by the resurrection of Christ their head, (in whom they before were chosen,) and that by him they were already set down in heavenly places; (ver. 5, 6;) inserting by the way, the true cause of all this blessedness, with what else should be by us enjoyed in another world; and that is, the love and grace of God. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; by grace ye are saved." These last words seem to be the apostle's conclusion, rightly drawn from the premises. As if he should say, 'If you, Ephesians, were indeed dead in trespasses and sins; if indeed you were by nature the children of wrath even as others, then you deserve no more than others. Again, if God hath chosen you, if God hath justified and saved you by his Christ, and left others as good as you by nature to perish in their sins, then the true cause of this your blessed condition is, the free grace of God. But just thus it is; therefore by grace ye are saved; therefore all the good which you enjoy more than others, is of mere good will.' "By grace ye are saved."

The method that I shall choose to discourse upon these words, shall be this. I will propound certain questions upon the words, and direct particular answers to them; in which answers I hope I shall answer also (somewhat at least) the expectation of the godly and conscientious reader, and so shall draw towards a conclusion. The questions are, 1. What is it to be saved? 2. What is it to be saved by grace? 3.

Who are they that are saved by grace? 4. How it appears that they that are saved, are saved by grace? 5. What might be the reasons which prevailed with God to save us by grace, rather than by any other means?

Now the reason why I propound these five questions upon the words is, because the words themselves admit them. The first three are grounded upon the several phrases in the text, and the two last are to make way for demonstration of the whole.

1. WHAT IS IT TO BE SAVED? This question supposes, that there is such a thing as damnation due to man for sin. For to save, supposeth the person to be saved to be at present in a sad condition; *saving*, to him that is not *lost*, signifies nothing, neither is it any thing in itself. To save, to redeem, to deliver, are, in the general terms, equivalent, they do all of them suppose us to be in a state of thralldom and misery. Therefore this word saved, in the sense that the apostle here doth use it, is a word of great worth; forasmuch as the miseries from which we are saved, are the miseries of all most dreadful.

The miseries from which they that shall be saved, shall by their salvation be delivered, are dreadful; they are no less than sin, the curse of God, and the flames of hell for ever. What more abominable than sin? What more insupportable than the dreadful wrath of an offended God? And what more fearful than the bottomless pit of hell? I say, what more fearful than to be tormented there for ever with the devil and his angels? Now to save, (according to my text,) is to deliver the sinner from these, with all things else that attend them. And although sinners may think that it is no hard matter to answer this question, yet I must tell you there is no man that can feelingly know what it is to be saved, that knoweth not experimentally something of the dread of these three things; as is evident, because all others do even by their practice count it a thing of no great concern, when yet

it is of all others, of the highest concern among men. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Matt. xvi. 26.

But I say, if this word saved, concludeth our deliverance from *sin*, how can he tell what it is to be saved, that hath not in his conscience groaned under the burden of sin? Yea, it is impossible else that he should ever cry out with all his heart, "men and brethren, what shall we do?" that is, do to be saved? Acts ii. 37. The man that has no sores or aches, cannot know the virtue of the salve—I mean, not know it from his own experience, and therefore cannot prize, nor have that esteem of it, as he that hath received cure thereby. Clap a plaster to a well place, and that maketh not its virtue to appear; neither can he to whose flesh it is so applied, by that application understand its worth. Sinners, you I mean that are not wounded with guilt, and oppressed with the burden of sin, you cannot, I will say it again, you cannot know in this senseless condition of yours, what it is to be saved. Again, this word saved, as I said, concludeth deliverance from *the wrath of God*. How then can he tell what it is to be saved, that hath not felt the burden of the wrath of God? He, he, that is astonished with, and that trembleth at the wrath of God, he knows best what it is to be saved. Acts xvi. 29. Further, this word saved, concludeth deliverance from *death and hell*. How then can he tell what it is to be saved, that never was sensible of the sorrows of the one, nor distressed with the pains of the other? The Psalmist says, "The sorrows of death compassed me, and the pains of hell gat hold upon me, and I found trouble and sorrow: Then called I upon the name of the Lord: (Mark *then*, then called I upon the name of the Lord:) O Lord, I beseech thee, deliver my soul." Then, "in my distress," when he knew what it is to be saved; then he called, because (I say) then he knew what it was to be saved. Ps. xviii. 4, 5; cxvi. 3, 4.

I say, this is the man, and this only, that knows what it is to be saved: And this is evident, as is manifest by the little regard that the rest have to being saved, or the little dread they have of damnation. Where is he that seeks and groans for salvation? I say, where is he that hath taken his flight for salvation, because of the dread of the wrath to come? "O generation of vipers, who hath warned you to flee from the wrath to come?" Matt. iii.

Alas! do not the most set light by salvation? As for sin, how do they love it, embrace it, please themselves with it, hide it still within their mouth, and keep it close under their tongue? Besides, for the wrath of God, they feel it not; they fly not from it; and for hell, it is become a doubt to many if there be any, and a mock to those whose doubt is resolved by Atheism.

But to come to the question, WHAT IS IT TO BE SAVED? To be saved, may either respect salvation in the whole of it, or salvation in the parts of it, or both. I think this text, respecteth both, namely, salvation completing, and salvation completed. For, to save, is a work of many steps, or to be as plain as possible, to save, is a work that hath its beginning before the world began, and shall not be completed before it is ended.

First, then, we may be said to be saved, in the purpose of God, before the world began. The apostle saith, that he "saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ before the world began." 2 Tim. i. 9. This is the beginning of salvation, and according to this beginning, all things concur and fall out in conclusion. "He hath saved us according to his eternal purpose, which he purposed in Christ Jesus." God in thus saving, may be said to save us, by determining to make those means effectual for the blessed completing of our salvation. And hence we are

said to be chosen in Christ to salvation : and again, that he hath in that choice given us that grace that shall complete our salvation. Yea, the text is very full: "he hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world." Eph. i. 3, 4.

Secondly, As we may be said to be saved in the purpose of God before the foundation of the world, so we may be said to be saved before we are converted, or called to Christ. And hence saved is put before called; "he hath saved us, and called us;" he saith not he hath called us, and saved us, but he put saving before calling. So again, we are said to be "preserved in Christ, and called;" he saith not, called and preserved. Jude 1. And therefore God saith again, "I will pardon them whom I reserve," that is, as Paul expounds it, 'those whom I have elected and kept.' Jer. l. 20; Rom. xi. 4, 5. And this part of salvation is accomplished through the forbearance of God. God beareth with his own elect, for Christ's sake, all the time of their unregeneracy, until the time comes which he hath appointed for their conversion. The sins that we stood guilty of before conversion, had the judgment due to them been executed upon us, we had not now been in the world to partake of a heavenly calling. But the judgment due to them hath been by the patience of God prevented, and we saved all the time of our ungodly and unconverted state, from that death, and those many hells, that for our sins we deserved at the hands of God.

And here lies the reason, that long life is granted to the elect before conversion, and that all the sins they commit, and all the judgments they deserve, cannot drive them out of the world before conversion. Manasseh, you know, was a great sinner, and for the trespass which he committed, he was driven from his own land, and carried to Babylon; but

kill him they could not, though his sins had deserved death ten thousand times. But what was the reason? Why, he was not yet called. God had chosen him in Christ, and laid up in HIM a stock of grace, which must be given to Manasseh before he dies. Therefore Manasseh must be convinced, converted, and saved. That legion of devils that was in the possessed, (Mark v.,) with all the sins which he had committed in the time of his unregeneracy, could not take away his life before his conversion. How many times was that poor creature, as we may easily conjecture, assaulted for his life by the devils that were in him, yea, though his dwelling was near the sea-side, and the devils had power to drive him too, yet could they not drive him further than the mountains that were by the sea-side. Yea, they could help him often to break his chains and fetters, and could also make him as bad as Bedlam; they could also prevail with him to separate from men, and cut himself with stones, but kill him they could not; drown him they could not; he was saved to be called; he was, notwithstanding all this, preserved in Christ, and called. As it is said of the young lad in the gospel, (Mark ix. 22,) he was by the devil cast oft into the fire, and oft into the water, to destroy him, but it could not be; even so hath he served others, but they must be saved to be called. How many deaths have some been delivered from, and saved out of before conversion! Some have fallen into rivers, some into wells, some into the sea, some into the hands of men; yea, they have been justly arraigned, and condemned, as the thief upon the cross, but must not die before they have been converted. They were preserved in Christ, and called.

Called Christian! how many times have thy sins laid thee upon a sick-bed? and to thine and others' thinking, at the very mouth of the grave? Yet God said concerning thee, Let him live, for he is not yet converted. Behold therefore that the elect are saved before they are called. "God, who

is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins," (Ephes. ii. 4, 5,) hath "preserved us in Christ, and called us."*

Now this saving of us arises from six causes. 1. God hath chosen us unto salvation, and therefore will not frustrate his own purposes. 1 Thess. v. 9; 2 Thess. ii. 13, 14. 2. God hath given us to Christ; and his gift, as well as his calling, is without repentance. Rom. xi. 29; John vi. 37. 3. Christ has purchased us with his blood. Rom. v. 8; Acts xx. 28. 4. They are by God counted in Christ before they are converted. Ephes. i. 3, 4. 5. They are ordained before conversion to eternal life; yea, to be called, to be justified, to be glorified, and therefore all this must come upon them. Rom. viii. 29, 30; Acts xiii. 48. 6. For all this he hath also appointed them their portion and measure of grace, and that before the world began; therefore that they may partake of all these privileges, they are saved and called; preserved in Christ, and called. Rom. xii. 3-6.

Thirdly, To be saved, is to be brought to, and helped to lay hold on, Jesus Christ by faith; and this is called saving by grace through faith. "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God." Ephes. ii. 8. 1. They must be brought unto Christ, yea, drawn unto him. "For no man (saith Christ) can come unto me, except the Father which hath sent me draw him." John vi. 44. Men, even the elect, have too many infirmities, to come to Christ without help from heaven; inviting will not do. "As they called them, so they went from them;" therefore he drew them with cords. Hos. xi. 2, 4. 2. As they must be brought to, so they must be helped to lay hold on Christ by faith; for as

* The person who writes this was a singular instance of the truth of our author's remark; having been twice providentially preserved from drowning, and once from the fatal effects of a violent fever, before effectual saving grace had reached his soul. W. MASON.—The present Editor could say the same. J. N. B.

coming to Christ, so faith is not in our own power. Therefore we are said to be "raised up with him, through the faith of the operation of God." And again, we are said to "believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." Col. ii. 12; Ephes. i. 18, 19, 20.

Now we are said to be saved by faith, because by faith we lay hold of, venture upon, and put on Jesus Christ for life. For life, I say, because God having made him the Saviour, hath given him life to communicate to sinners. And the life that he communicates to them, is the merit of his flesh and blood, which whoso eateth and drinketh by faith, hath eternal life; because that flesh and blood hath merit in it sufficient to obtain the favor of God. Yea, it hath done so, that day it was offered through the Eternal Spirit a sacrifice of a sweet-smelling savor to him; wherefore God imputeth the righteousness of Christ to him that believeth in him, by which righteousness he is personally justified, and saved from that just judgment of the law that was due unto him. John v. 26; vi. 53-57; Ephes. iv. 32; v. 2; Rom. iv. 23-25.

Thus we are saved by faith. For although salvation becometh in God's purpose, and comes to us through Christ's righteousness, yet is not faith exempted from having a hand in saving us. Not that it meriteth aught, but is given by God to those whom he saveth, that thereby they may embrace and put on that Christ, by whose righteousness they must be saved.

Wherefore this faith is that which here distinguishes them that shall be saved from them that shall be damned. Hence it is said, "He that believeth not shall be damned." And hence again it is, that the believers are called, the children, the heirs, and the blessed with faithful Abraham. "That the promise by faith in Jesus Christ, might be given to them that believe." Gal. iii. 6-9, 26; Rom. iv. 12, 14.

And here let Christians warily distinguish betwixt the meritorious, and the instrumental cause of their justification. Christ, with what he hath done and suffered, is the meritorious cause of our justification; therefore he is said to be "made to us of God, wisdom and righteousness;" and we are said to be "justified by his blood, and saved from wrath through him." 1 Cor. i. 30; Rom. v. 9, 10. For it was his life and blood that was the price of our redemption. "Redeemed (says St. Peter) not with corruptible things, as silver and gold, (alluding to the redemption of money under the law,) but with the precious blood of Christ." Thou art therefore (as I have said) to make Christ Jesus the object of thy faith for justification. For by his righteousness thy sins must be covered from the sight of the justice of the law. "Believe on the Lord Jesus Christ, and thou shalt be saved." "For he shall save his people from their sins." Acts xvi. 31; Matt. i. 21.

Fourthly, To be saved, is to be preserved in the faith to the end. "He that shall endure to the end, the same shall be saved." Matt. xxiv. 13. Not that perseverance is an accident in Christianity, or a thing performed by human industry. They that are saved "are kept by the power of God, through faith unto salvation." 1 Peter i. 3, 4, 5. But perseverance is absolutely necessary to the complete saving of the soul, because he that falleth short of the state that they that are saved, are possessed of, as saved, cannot arrive at that saved state. He that goeth to sea, with a purpose to arrive at Spain, cannot arrive there, if he be drowned by the way. Wherefore perseverance is absolutely necessary to the saving of the soul, and therefore it is included in the complete saving of us. "Israel shall be saved in the Lord, with an everlasting salvation; they shall not be ashamed nor confounded, world without end." Isa. xlv. 17. Perseverance is here made absolutely necessary to the complete saving of the soul.

But (as I said) this part of salvation dependeth not upon human power, but upon him "that hath begun a good work in us." Phil. i. 6. This part, therefore, of our salvation, is great, and calleth for no less than the power of God for our help to perform it; as will be easily granted by all those that consider,

1. That all the power, and policy, malice, and rage of the devils, and hell itself, are against us. Any man that understands this, will conclude, that to be saved, is no small thing. The devil is called a god, a prince, a lion, a roaring lion: it is said, that he hath death, and the power of it, &c. But what can a poor creature, whose habitation is in flesh, do against a god, a prince, a roaring lion, and the power of death itself? Our perseverance therefore lieth in the power of God. "The gates of hell shall not prevail against it." Matt. xvi. 18.

2. All the world is against him that shall be saved. But what is one poor creature to all the world? Especially if you consider, that with the world, is terror, fear, power, majesty, laws, jails, gibbets, hangings, burnings, drownings, starvings, banishments, and a thousand kinds of death. 1 John v. 4, 5; John xvi. 33.

3. Add to this, that all the corruptions that dwell in our flesh, are against us; and that not only in their nature and being, but they lust against us, and war against us, to bring us into captivity to the law of sin and death. Gal. v. 17; 1 Pet. ii. 11; Rom. vii. 23.

4. All the delusions in the world are against them that shall be saved. Many of which are so cunningly woven, so plausibly handled, so rarely polished with scripture and reason, that it is ten thousand wonders that the elect are not swallowed up with them. And swallowed up they would be, were they not elect, and was not God himself engaged, either by power to keep them from falling, or by grace to pardon if they fall, and to lift them up again. Matt. xxiv. 24; Eph. iv. 14; Rev. iii. 10.

5. Every fall of the saved is against the salvation of his soul; and a Christian once fallen riseth not, but as helped by omnipotent power. "O Israel, thou art fallen by thine iniquity; but in me is thy help," says God. Hos. xiii. 9; xiv. 1.

Christians, were you awake, here would be matter of wonder to you, to see a man assaulted with all the power of hell, and yet to come off a conqueror! Rom. viii. 37. Is it not a wonder to see a poor creature, who in himself is weaker than the moth, (Job iv. 19,) stand against and overcome all devils, all the world, all his lusts and corruptions! Or if he fall, is it not a wonder to see him, when devils and guilt are upon him, rise again, stand upon his feet again, walk with God again, and persevere after all this in the faith and holiness of the gospel! He that knows himself, wonders; he that knows temptation, wonders; he that knows what falls and guilt mean, wonders. Indeed perseverance is a wonderful thing, and is managed by the power of God; for he only "is able to keep us from falling, and to present us faultless before the presence of his glory, with exceeding joy." Jude 24. Those of the children of Israel that went from Egypt, and entered the land of Canaan, how came they thither? Why, the text says, "That as an eagle spreadeth abroad her wings, so the Lord alone did lead them." And again, "He bore them and carried them all the days of old." Deut. xxxii. 11, 12; Isa. lxiii. 9. David also tells us, "That goodness and mercy should follow him all the days of his life, and so he should dwell in the house of the Lord for ever." Psalm xxiii. 6.

Fifthly. To be saved calls for more than all this. He that is saved must, when this world can hold him no longer, have a safe conduct to heaven; for that is the place where they that are saved must to the full enjoy their salvation. This heaven is called the end of our faith, because it is that which faith looks at; as Peter says, "receiving the end of your faith, the salvation of your souls." And again, "But we are

not of them that draw back unto perdition, but of them that believe to the saving of the soul." 1 Pet. i. 9; Heb. x. 39. For (as I said) heaven is the place for the saved to enjoy their salvation in, with that perfect gladness that is not attainable here. Here we are saved by faith and hope of glory, but there, we that are saved shall enjoy the end of our faith and hope, even the salvation of our souls. There is Mount Zion, the heavenly Jerusalem, the general assembly and church of the first born. There are the innumerable company of angels, and the spirits of just men made perfect. There is God the Judge of all, and Jesus the Mediator of the new covenant. There shall our soul have as much of heaven as it is capable of enjoying, and that without intermission. Wherefore, when we come there, we shall be saved indeed.

But now for a poor creature to be brought hither, this is the life of the point. But how shall I come hither? There are heights and depths to hinder. Rom. viii. 38, 39.

Suppose the poor Christian is now upon a sick bed, beset with a thousand fears, and ten thousand at the end of that; sick-bed fears! and they are sometimes dreadful ones; fears that are begotten by the review of the sin perhaps of forty years profession; fears that are begotten by dreadful and fearful suggestions of the devil, the sight of death, and the grave, and it may be of hell itself; fears that are begotten by the withdrawing and silence of God and Christ, and by (it may be) the appearance of the devil himself. Some of these made David cry, "O spare me a little, that I may recover strength, before I go hence and be no more." Psalm xxxix. 13. "The sorrows of death (says he) compassed me, the pains of hell got hold upon me, and I found trouble and sorrow." Psalm cxvi. 3. These things, in another place, he calls the bands that the godly have in their death, and the plagues that others are not aware of. "They are not in trouble as other men, neither are they plagued like other men." Psalm lxxiii. 5. But now, out of all these the Lord

will save his people; not one sin, nor fear, nor devil shall hinder; nor the grave nor hell disappoint thee. But how must this be? Why, thou must have a safe conduct to heaven. What conduct? A conduct of angels! Are they not all ministering spirits, sent forth to minister for them that shall be heirs of salvation? Heb. i. 14. These angels therefore are not to fail them that are the saved; but must, as commissioned of God, come down from heaven to do this office for them. They must come, I say, and take the care and charge of our soul, to conduct it safely into Abraham's bosom. It is not our meanness in the world, nor our weakness of faith, that shall hinder this; nor shall the loathsomeness of our diseases make these delicate spirits shy of taking this charge upon them. Lazarus the beggar found this the truth; a beggar so despised of the rich glutton, that he was not suffered to come within his gate; a beggar full of sores and noisome putrefaction; yet behold, when he dies, the angels come from heaven to fetch him thither. "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom." Luke xvi. 22.

True, sick-bed temptations are oftentimes the most violent, because then the devil plays his last game with us; he is never to assault us more; besides, perhaps God suffereth it thus to be, that the entering into heaven may be the sweeter, and ring of this salvation louder. O it is a blessed thing, for God to be our God, and our guide, even unto death, and then for his angels to conduct us safely to glory! This is saving indeed. "And he shall save Israel out of all his troubles;" out of sick-bed troubles as well as others. Psalm xxv. 22; xxxiv. 6; xlviii. 14.

Sixthly. To be saved, to be perfectly saved, calls for more than all this. The godly are not perfectly saved when their soul is possessed of heaven. True, their spirit is made perfect, and hath as much of heaven as at present it can hold; but man, consisting of body and soul, cannot be said

to be perfectly saved, so long as but part of him is in the heavens. His body is the price of the blood of Christ, as well as his Spirit; his body is the temple of God, and a member of the body, and of the flesh, and of the bones of Christ; he cannot then be completely saved, until the time of the resurrection of the dead. 1 Cor. vi. 13, 15, 19; Eph. v. 30. Wherefore, when Christ shall come the second time, then will he save the body from all those things that at present make it incapable of the heavens. "For our conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ, who shall change this our vile body, that it may be fashioned like unto his glorious body." Philip. iii. 20, 21. O what a great deal of good God hath put into this word, saved! We shall not see all the good that God hath put into this word saved, until the Lord Jesus comes to raise the dead. "It doth not yet appear what we shall be," (1 John iii. 2,) but till it appears what we shall be, we cannot see the bottom of this word, saved. True, we have the earnest of what we shall be; we have the Spirit of God, which is the earnest of our inheritance, until the redemption of the purchased possession. Eph. i. 14. The possession is our body; it is called a purchased possession, because it is the price of blood. Now the redemption of this purchased possession is the raising of it out of the grave, which raising is called the redemption of our body. Rom. viii. 23. And when this vile body is made like unto his glorious body, and this body and soul together possessed of the heavens, then shall we be every way saved.

There are three things from which this body must be saved. 1. There is that sinful filth and vileness that yet dwells in it, under which we groan earnestly all our days. Phil. iii. 21; 2 Cor. v. 1, 3. 2. There is mortality, that subjecteth us to age, sickness, aches, pains, diseases, and death. 3. And there is the grave, and death itself; for death is the last enemy that is to be destroyed. "So when

this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass that saying that is written, Death is swallowed up in victory." 1 Cor. xv. 54.

So then, when this comes to pass, then we shall be saved; then will salvation in all the parts of it meet together in our glory; then we shall be every way saved; saved in God's decree, saved in Christ's undertakings, saved by faith, saved in perseverance, saved in soul, and in body and soul together, in the heavens, saved perfectly, everlastingly, gloriously !

Before I conclude my answer to the first question, I would discourse a little of the state of our body and soul in heaven, when we shall enjoy this blessed state of salvation.

1. Of the *soul*. It will then be filled, in all the faculties of it, with as much bliss and glory as ever it can hold.

1. The understanding shall then be perfect in knowledge. "Now we know but in part;" we know God, Christ, heaven, and glory, but in part; "but when that which is perfect is come, then that which is in part shall be done away." 1 Cor. xiii. 10. Then shall we have perfect and everlasting visions of God, and that blessed one his Son Jesus Christ, a good thought of whom doth sometimes so fill us, while in this world, that it causeth joy unspeakable, and full of glory.

2. Then shall our will and affections be ever in a burning flame of love to God and his Son Jesus Christ. Our love here hath ups and downs; but there it shall be always perfect with that perfection which is not possible in this world to be enjoyed.

3. Then will our conscience have that peace and joy, that neither tongue, or pen, of men or angels can express.

4. Then will our memory be so enlarged to retain all things that happened to us in this world, so that with unspeakable aptness we shall call to mind all God's providences, all Satan's malice, all our own weaknesses, all the rage of men ;

and how God made all work together for his glory and our good, to the everlasting ravishing of our hearts.

2. For our *body*. It shall be raised in power, in incorruption, a spiritual body, and glorious. 1 Cor. xv. 44. The glory of which is set forth by several things. 1. It is compared to the brightness of the firmament, and to the shining of the stars for ever and ever. Dan. xii. 3; 1 Cor. xv. 41, 42. 2. It is compared to the shining of the sun. "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. xiii. 43. 3. Their state is then to be equally glorious with angels. "But they which shall be counted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more, for they are equal to the angels." Luke xx. 35, 36. 4. It is said, that then this our vile body shall be like the glorious body of Jesus Christ. Phil. iii. 20, 21; 1 John iii. 2, 3.

And now, when body and soul are thus united, who can imagine what glory they both possess? They will now be both in capacity, without jarring, to serve the Lord with shouting, and thanksgiving, and with a crown of everlasting joy upon their head. In this world there cannot be that harmony and oneness of body and soul, that there will be in heaven. Here the body sometimes sins against the soul, and the soul again vexes and perplexes the body with dreadful apprehensions of the wrath and judgment of God. While we be in this world, the body oft hangs this way, and the soul the quite contrary; but there, in heaven, they shall have that perfect union as never to jar more. For now the glory of the body shall so suit with the glory of the soul, and both so perfectly suit with the heavenly state, that it passeth words and thoughts.

3. Shall I now speak of *the place* that this saved body and soul shall dwell in? Why, 1. It is a city. Heb. xi. 16; Eph.

ii. 19. 2. it is called heaven. Heb. x. 34. 3. It is called God's house. John xiv 1, 2, 3. 4. It is called a kingdom. Luke xii. 32. 5. It is called glory. Col. iii. 4; Heb. ii. 10. 6. It is called paradise. Rev. ii. 7. 7. It is called everlasting habitations. Luke xvi. 9.

4. Shall I speak of their *company*? Why, 1. They shall stand and live in the presence of the glorious God, the Judge of all. Heb. xii. 23. 2. They shall be with the Lamb, the Lord Jesus. 3. They shall be with the innumerable company of holy angels. Heb. xii. 22. 4. They shall be with Abraham, Isaac, and Jacob, and all the prophets in the kingdom of heaven. Luke xiii. 28.

5. Shall I speak of their heavenly *raiment*? 1. It is salvation. They shall be clothed with the garments of salvation. Psalm cxxxii. 16; cxli. 4; Isa. lxi. 10. 2. This raiment is called white raiment; signifying their clean and innocent state in heaven. "And they (says Christ) shall walk with me in white, for they are worthy." Isa. lvii. 2; Rev. iii. 4; xix. 8. 3. It is called glory. "When he shall appear, we shall appear with him in glory." Col. iii. 4. 4. They shall also have crowns of righteousness, everlasting joy and glory. Isa. xxxv. 10; 2 Tim. iv. 8; 1 Pet. v. 4.

6. Shall I speak of their *continuance* in this condition? 1. It is for ever and ever. "And they shall see his face, and his name shall be in their foreheads, and they shall reign for ever and ever." Rev. xxi; 4, 5. 2. It is everlastingly; "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life." John vi. 40, 47. 3. It is life eternal: "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life." John x. 27, 28. 4. It is world without end: "But Israel shall be saved in the Lord with an everlasting salvation, they shall not be ashamed nor confounded, world without end." Isa. xlv. 17.

O sinner ! What sayest thou ? How dost thou like being saved ? Doth not thy mouth water, doth not thy heart twitter at being saved ? Why, come then ! “The Spirit and the Bride say, come ; and let him that heareth say come ; and let him that is athirst come ; and whosoever will, let him take of the water of life freely.” Rev. xxii. 17.

CHAPTER II.

WHAT IT IS TO BE SAVED BY GRACE.

Now I come to the second question, namely, WHAT IS IT TO BE SAVED BY GRACE? For so are the words of the text, "By grace ye are saved."

But, first, I must touch a little upon the word *grace*, and show you how diversely it is taken. 1. Sometimes it is taken for the good will and favor of men. Esther ii. 17; Ruth ii. 2; 1 Sam. i. 18; 2 Sam. xvi. 4. 2. Sometimes it is taken for those sweet ornaments that a life according to the word of God putteth about the neck. Prov. i. 9; iii. 22. 3. Sometimes it is taken for the charity of the saints; as 2 Cor. ix. 6, 7, 8. 4. But GRACE in the text is taken for GOD'S GOOD WILL, ("the goodwill of him that dwelt in the bush,") and is expressed variously. (1.) Sometimes it is called, his good pleasure. (2.) Sometimes, the good pleasure of his will, which is all one with the riches of his grace. Ephes. i. 7. (3.) Sometimes it is expressed by goodness, pity, love, mercy, kindness, and the like. Rom. ii. 4; Isa. lxiii. 9; Tit. iii. 4, 5. Yea, he styles himself, "the Lord, the Lord God, merciful, gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty." Exod. xxxiv. 6, 7.

Secondly, As the word grace signifieth all these, so it intimates to us, that all these are *free* acts of God; free love, free mercy, free kindness. Hence we have other hints in the word about the nature of grace, as, 1, It is an act of God's will, which must needs be free; an act of his own will, of the good pleasure of his will. By every one of

these expressions, is intimated that grace is a free act of God's goodness towards the sons of men. 2. Therefore it is expressly said, "being justified freely by his grace." Rom. iii. 24. 3. And "when they had nothing to pay, he frankly forgave them both." Luke vii. 42. 4. And again, "not for your sakes do I this, saith the Lord God, be it known unto you." Ezek. xxxvi. 32; Deut. ix. 5. 5. And therefore grace, and the deservings of the creature, are set in flat opposition one to another. "And if it be by grace, then it is no more of works, otherwise grace is no more grace; but if it be of works, then it is no more of grace, otherwise work is no more work." Rom. xi. 6.

The word GRACE therefore being understood, doth most properly set forth the true cause of man's happiness with God. Not but that those expressions, love, mercy, goodness, pity, kindness, &c., and the like, have their proper place in our happiness also. Had not God loved us, grace had not acted freely in our salvation; had not God been merciful, good, pitiful, kind, he would have turned away from us, when he saw us in our blood. Ezek. xvi.

So then, when he saith, "by grace ye are saved," it is all one as if he had said, by the good will, free mercy, and loving kindness of God, ye are saved; as the words conjoined with the text do also further manifest. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ: by grace ye are saved."

The words thus understood admit of these few conclusions. 1. That God, in saving the sinner, hath no respect to the sinner's goodness. Hence it is said, he is frankly forgiven, and freely justified. Luke vii. 42; Rom. iii. 24. 2. That God doth this to whom, and when he pleases; because it is an act of his own good pleasure. Gal. i. 15, 16. 3. This is the cause why great sinners are saved. For God pardoneth according to the riches of his grace. Eph. i. 7. 4. This is

the true cause that some sinners are so amazed and confounded at the apprehension of their own salvation. His grace is unsearchable, and by unsearchable grace God oft puzzles and confounds our reason. *Ezek. xvi. 62, 63; Acts ix. 6.* 5. This is the cause that sinners are so often recovered from their backsliding, healed of their wounds that they get by their falls, and helped again to rejoice in God's mercy. Why, "He will be gracious to whom he will be gracious, and he will have compassion on whom he will have compassion." *Rom. ix. 15.*

But I must not here conclude this point. We are here discoursing of the grace of God, and that by it we are saved; saved (I say) by the grace of God.

Now, God is set forth in the word unto us under a double consideration. 1. He is set forth in his own eternal power and Godhead. And as thus set forth, we are to conceive of him by his attributes of power, justice, goodness, holiness, everlastingness, &c. 2. But then we have him set forth in the word of truth, as consisting of Father, Son, and Spirit. And although this second consideration containeth in it the nature of the Godhead, yet the first doth not demonstrate the persons in the Godhead. "We are saved by the grace of God;" that is, by the grace of the Father, who is God; by the grace of the Son, who is God; and by the grace of the Spirit, who is God.

Now, since we are said to be saved by grace, and that the grace of God; and since also we find in the word, that in the Godhead there is Father, Son, and Holy Ghost, we must conclude, that it is by the grace of the Father, Son, and Spirit, that we are saved. Wherefore, grace is attributed to the Father, Son, and Holy Ghost, distinctly. 1. Grace is attributed to the Father; as these scriptures testify: *Rom. vii. 25; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3; Eph. i. 2; Phil. i. 2; Col. i. 2; 1 Thes. i. 1; 2 Thes. i. ; 1 Tim. i. 2; 2 Tim. i. 2; Tit. i. 4; Phil. 3.* 2. Grace also is attributed to the Son.

And I first manifest it by all those texts above mentioned, as also by these that follow : 2 Cor. viii. 9 ; xiii. 14 ; Gal. vi. 18 ; Phil. iv. 23 ; 1 Thes. v. 28 ; 2 Thes. iii. 18 ; Phil. 25 ; Rev. xxii. 21. 3. It is also attributed to the Holy Ghost. Zech. xii. 10 ; Heb. xii. 19. Now he is here called the Spirit of grace, because he is the author of grace as the Father and the Son. So then it remaineth that I show you, 1. How we are saved by the grace of the Father. 2. How we are saved by the grace of the Son. 3. And how we are saved by the grace of the Spirit.

I. Of the FATHER'S grace. How we are saved by the grace of the Father.

Now this will I open unto you thus.

1. The Father by his grace hath bound up them that shall go to heaven in an eternal decree of election. And here indeed, as was showed at first, is the beginning of our salvation. 2 Tim. i. 9. And election is reckoned not the Son's act, but the Father's. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ : according as he hath chosen us in him before the foundation of the world." Eph. i. 3, 4. Now this election is counted an act of grace. "So then, at this present time also, there is a remnant according to the election of grace." Rom. xi. 5.

2. The Father's grace ordaineth, and giveth the Son to undertake for us our redemption. "The Father sent the Son to be the Saviour of the world"—"in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace ;"—"that in the ages to come he might show the exceeding riches of his grace in his kindness to usward through Christ Jesus." 1 John iv. 14 ; Eph. i. 7 ; ii. 7 ; John iii. 16 ; vi. 32, 33 ; xii. 47.

3. The Father's grace giveth us to Christ, to be justified by his righteousness, washed in his blood, and saved by his life. This Christ mentioneth, John vi. 37 ; and tells us, it

is his Father's will that they should be safe-coming at the last day, and that he had kept them all the days of his life, and they shall never perish. John vi. 38, 39; xvii. 2, 12.

4. The Father's grace giveth the kingdom of heaven to those that he hath given to Jesus Christ. "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." Luke xii. 32.

5. The Father's grace provideth, and layeth up in Christ for those that he hath chosen, a sufficiency of all spiritual blessings; to be communicated to them at their need, for their preservation in the faith, and faithful perseverance through this life. "Not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began." 2 Tim. i. 9; Eph. i. 3, 4.

6. The Father's grace saveth us by the blessed and effectual call, that he giveth us into the fellowship of his Son Jesus Christ. 1 Cor. i. 9; Gal. i. 15.

7. The Father's grace saveth us by multiplying pardons to us for Christ's sake, day by day. "In whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace." Eph. i. 7.

8. The Father's grace saves us, by exercising patience and forbearance towards us all the time of our unregeneracy. Rom. iii. 25.

9. The Father's grace saveth us, by holding us fast in his hand, and by keeping us from all the power of the enemy. "My Father (said Christ) that gave them me, is greater than all; and no man can pluck them out of my Father's hand." John x. 29.

10. What shall I say? The Father's grace saveth us, by accepting our persons and services, by lifting up the light of his countenance upon us, by manifesting his love unto us, and by sending his angels to fetch us to himself, when we have finished our pilgrimage in this world.

II. Of the grace of the SON. I come now to speak of the grace of the Son; for as the Father putteth forth his grace in the saving of the sinner, so doth the Son put forth his. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich." 2 Cor. viii. 9. Here you see also, that the grace of our Lord Jesus Christ is brought in as a partner with the grace of his Father, in the salvation of our souls. Now this is the grace of the Lord Jesus Christ; "he was rich, but for our sakes he became poor, that we through his poverty might be made rich."

To inquire then into this grace, this condescending grace of Christ, and that by searching out how rich Jesus Christ was, and then how poor he made himself, that we through his poverty might have the riches of salvation—

First, How rich was Jesus Christ? To which I answer, first, generally; secondly, particularly.

First, generally. He was rich as the Father. "All things that the Father hath (saith he) are mine." Jesus Christ, he is the Lord of all; God over all, blessed for ever. He thought it no robbery to be equal with God, being naturally and eternally God, as the Father. John xvi. 25; Acts x. 36; Phil. ii. 6; Rom. ix. 4, 5; John x. 30. But of his Godhead he could not strip himself.

Secondly, Jesus Christ had glory with the Father, yea a manifold glory with him, of which he stripped himself.

1. He had the glory of dominion. He was Lord of all the creatures. They were under him upon a double account. 1. As he was their Creator. Col. i. 16. 2. As he was made the Heir of God. Heb. i. 2.

2. Therefore the glory of worship, reverence, and fear, from all creatures, was due unto him; the worship, obedience, subjection, and service of angels, was due unto him; the fear, honor, and glory of kings, and princes, and judges of the earth, was due unto him; the obedience of the sun,

moon, stars, clouds, and all vapors, was due unto him; all dragons, deeps, fire, hail, snow, mountains and hills, beasts, cattle, creeping things, and flying fowls; the service of them all, and their worship, was due unto him." Ps. cxlviii.

3. The glory of the heavens themselves was due unto him; in a word, heaven and earth were his.

4. But above all, the glory of communion with his Father was his. I say the glory of that unspeakable communion that he had with the Father before his incarnation, which alone was worth ten thousand worlds, that was ever his. But again, As Jesus Christ was possessed of this, so besides he was Lord of life. This glory also was Jesus Christ's; "in him was life," therefore he is called the prince of it; because it was in him originally as in the Father. Acts iii. 15. He gave to all life and breath; and all things, angels, men, beasts, they had all their life from him. Again, As he was Lord of glory, and Prince of life, so he was also Prince of peace, (Isa. ix. 6,) and by him was maintained that harmony and goodly order which was among things in heaven, and things on earth. Take things briefly in these few particulars. 1. The heavens were his, and he made them. 2. Angels were his, and he made them. 3. The earth was his, and he made it. 4. Man was his, and he made him.

Now this heaven he forsook for our sakes. "He came into the world to save sinners. 1. Tim. i. 15. He was made lower than the angels for the suffering of death. Heb. ii. 9. When he was born, he made himself, as he saith, a worm, or one of no reputation; he became the reproach and by-word of the people. He was born in a stable, laid in a manger, earned his bread with his labor, being by trade a carpenter. Psl. xxii. 6; Philip. ii. 7; Mark vi. 3. When he betook himself to his ministry, he lived upon the charity of the people; when other men went to their own houses, Jesus went to the mount of Olives. Hark what himself saith for the clearing of this: "Foxes have holes, and birds

of the air have nests, but the Son of man hath not whereon to lay his head." Luke viii. 2, 3; John vii. 35; viii. 1; Luke ix. 58. He denied himself of this world's good.

Again, As he was Prince of life, so he for our sakes laid down that also. For so stood the matter, that he or we must die; but the grace that was in his heart wrought with him to lay down his life. "He gave his life a ransom for many." He laid down his life that we might have life. He gave his flesh and blood for the life of the world. He laid down his life for his sheep.

Again, He was a Prince of peace, but he forsook his peace also. 1. He laid aside peace with the world, and chose upon that account to be a man of sorrows, and acquainted with grief; and therefore was persecuted from his cradle to his cross, by kings, rulers, &c. 2. He laid aside his peace with his Father, and made himself the object of his Father's curse; insomuch that the Lord smote, struck, and afflicted him; and in conclusion hid his face from him (as he expressed with great crying) at the hour of his death.

Question. But perhaps some may say, 'What need was there that Jesus Christ should do all this? Could not the grace of the Father save us without this condescension of the Son?'

Answer. As there is grace, so here is justice in God: and man having sinned, God concluded to save him in a way of righteousness; therefore it was absolutely necessary that Jesus Christ should put himself into our very condition, sin only excepted. 1. Now by sin we had lost the glory of God; therefore Jesus Christ lays aside the glory that he had with the Father. Rom. iii. 23; John xvii. 5. 2. Man by sin had shut himself out of an earthly paradise, and Jesus Christ will leave his heavenly paradise to save him. Gen. iii. 24; 1 Tim. i. 15; John vi. 38, 39. 3. Man by

sin had made himself lighter than vanity; and this Lord God, Jesus Christ, made himself lower than the angels to redeem him. Isa. xl. 17; Heb. ii. 7. 4. Man by sin lost his right to the creatures, and Jesus Christ will deny himself of a whole world to save him. Luke ix. 58. 5. Man by sin had made himself subject to death; but Jesus Christ will lose his life to save him. Rom. vi. 23. 6. Man by sin had procured to himself the curse of God, but Jesus Christ will bear that curse in his own body to save him. Gal. iii. 13. 7. Man by sin had lost his peace with God; but this would Jesus Christ lose also, to the end man might be saved. 8. Man should have been mocked of God; therefore Christ was mocked of men. 9. Man should have been scourged in hell; but to hinder that Jesus was scourged on earth. 10. Man should have been crowned with ignominy and shame; but to prevent that Jesus was crowned with thorns. 11. Man should have been pierced with the spear of God's wrath; but to prevent that Jesus was pierced both by God and men. 12. Man should have been rejected of God and angels; but to prevent that, Jesus was forsaken of God, and denied, hated, and rejected of men. Isa. xlviii. 22; Matt. xxvii. 46; Prov. i. 24-26; Psl. xxii. 7; Matt. xxvii. 39; Psl. ix. 17; xi. 6; Matt. xxvii. 26; Dan. xii. 2; John xix. 2-5; Num. xxiv. 8; Zech. xii. 10; John xix. 37.

I might thus enlarge, and that by authority from this text, "He became poor, that we through his poverty might be made rich." All the riches he stripped himself of, it was for our sakes; all the sorrows he underwent, it was for our sakes. To the least circumstance of the sufferings of Christ, there was a necessity that so it should be. All was for our sakes. "For our sakes he became poor, that ye through his poverty might be made rich."

And you see the argument that prevailed with Christ to do this great service for man—the grace that was in his heart; as also the prophet saith, "In his love, and in his pity

he redeemed them." According to this in the Corinthians, "You know the grace of our Lord Christ," both which agree with the text, "By grace ye are saved."

I say, this was the grace of the Son, and the exercise thereof. The Father therefore shows his grace one way, and the Son his another. It was not the Father, but the Son, that left his heaven for sinners. It was not the Father, but the Son that spilt his blood for sinners. The Father indeed gave the Son, and blessed be the Father for that; and the Son gave his life and blood for us, and blessed be the Son for that.

But methinks we should not yet have done with this grace of the Son. Thou Son of the Blessed! what grace was manifest in thy condescension! Grace brought thee down from heaven; grace stripped thee of thy glory; grace made thee poor and despicable; grace made thee bear such burdens of sin, such burdens of sorrow, such burdens of God's curse, as are unspeakable! O Son of God! grace was in all thy tears! grace came bubbling out of thy side with thy blood! grace came forth with every word of thy sweet mouth! (Ps. xlv. 2; Luke iv. 22;) grace came out where the whip smote thee, where the thorns pricked thee, where the nails and spear pierced thee! O blessed Son of God! here is grace indeed! unsearchable riches of grace! unthought of riches of grace! grace to make angels wonder, grace to make sinners happy, grace to astonish devils! And what will become of them that trample under foot this Son of God?

III. Of the grace of the SPIRIT. I come now to speak of the grace of the Spirit; for he also saveth us by his grace.

The Spirit, I told you, is God, as the Father and the Son, and is therefore also the author of grace; yea, and it is absolutely necessary, that he put forth his grace also, or else no flesh can be saved. The Spirit of God hath his hand in

saving us many ways; for they that go to heaven, as they must be beholden to the Father and the Son, so also to the Spirit of God. The Father chooseth us, giveth us to Christ, and heaven to us, and the like. The Son fulfils the law for us, takes the curse of the law from us, bears in his own body our sorrows, and sets us justified in the sight of God. The Father's grace is showed in heaven and earth; the Son's grace is showed on the earth, and on the cross; and the Spirit's grace must be showed in our souls and bodies before we come to heaven.

Question. But some may say, 'Wherein doth the saving grace of the Spirit appear?'

Answer. In many things. In taking possession of us for his own; in making us his house and habitation, (1 Cor. iii. 16; vi. 19; Ephes. ii. 21, 22;) so that though the Father and the Son have both gloriously put forth gracious acts in order to our salvation, yet the Spirit is the first that makes seizure of us. Christ therefore, when he went away, said not, that he would send the Father, but the Spirit, and that he should be in us for ever. "If I depart (saith Christ) I will send him, the Spirit of truth, the Comforter." John xiv. 14; xvi. 7, 13.

The Holy Spirit coming into us, and dwelling in us, worketh out many salvations for us now, and each of them in order also to our being saved for ever. 1. He saveth us from our darkness, by illuminating us. Hence he is called the Spirit of revelation, because he openeth the blind eyes, and so consequently delivereth us from that darkness, which else would drown us in the deeps of hell. Ephes. i. 17. 2. He it is that convinceth us of the evil of our unbelief, and that shows us the necessity of our believing in Christ. Without the conviction of this we should perish. John xvi. 9. 3. This is that finger of God, by which the devil is made to give place unto grace, by whose power else we should be carried headlong to hell. Luke xi. 20-22. 4. This is he

that worketh faith in our hearts; without which neither the grace of the Father, nor the grace of the Son, can save us. For "he that believeth not shall be damned." Rom. xv. 13; Mark xvi. 16. 5. This is he by whom we are born again; and he that is not so born can neither see nor inherit the kingdom of heaven. John iii. 3, 5-7. 6. This is he that setteth up his kingdom in the heart, and by that means keepeth out the devil after he is cast out; which kingdom of the Spirit, whoever wanteth, they lie liable to a worse possession of the devil than ever. Matt. xii. 43; Luke xi. 24, 25. 7. By this Spirit we come to see the beauty of Christ, without a sight of which we should never desire him, but should certainly live in the neglect of him, and perish. John xvi. 14; 1 Cor. ii. 9-15; Isa. liii. 1, 2. 8. By this Spirit we are helped to pray to God acceptably; but without it, it is impossible to be heard unto salvation. Rom. viii. 26; Ephes. vi. 18; 1 Cor. xiv. 15. 9. By this blessed Spirit the love of God is shed abroad in our hearts, and our hearts are directed into the love of God. Rom. v. 5; 2 Thess. ii; 5. 10. By this blessed Spirit we are led from the ways of the flesh into the ways of life; and by it our mortal body, as well as our immortal soul, is quickened in the service of God. Gal. v. 18, 25; Rom. viii. 11. 11. By this good Spirit we keep that good thing, even the seed of God, that at the first by the word of God was infused into us, and without which we are liable to the worst damnation. 1 John iii. 9; 1 Pet. i. 23; 2 Tim. i. 14. 12. By this good Spirit we have help and light against all the wisdom and cunning of the world, which putteth forth itself in its most cursed sophistications, to overthrow the simplicity that is in Christ. Matt. x. 19, 20; Mark xiii. 11; Luke xii. 11, 12. 13. By this good Spirit our graces are maintained in life and vigor; as faith, hope, love, a spirit of prayer, and every grace. 2 Cor. iv. 13; Rom. xv. 13; 2 Tim. i. 7; Ephes. vi. 18; Titus iii. 5. 14. By this good Spirit we are sealed to the day of

redemption. Ephes. i. 14. 15. And by this good Spirit we are made to wait with patience until the redemption of the purchased possession comes. Gal. v. 5.

Now all these things are so necessary to our salvation, that I know not which of them can be wanting; neither can any of them be by any means attained but by this blessed Spirit.

And thus have I, in a few words, showed you the grace of the Spirit, and how it putteth forth itself towards the saving of the soul. And verily, Sirs, it is necessary that you know these things distinctly; namely, the grace of the Father, the grace of the Son, and the grace of the Holy Ghost; for it is not the grace of one, but of all these three, that saveth him that shall be saved indeed. The Father's grace saveth no man without the grace of the Son; neither doth the Father and the Son save any without the grace of the Spirit; for as the Father loves, the Son must die, and the Spirit must sanctify, or no soul must be saved.

Some think that the love of the Father, without the blood of the Son, will save them; but they are deceived. "For without shedding of blood is no remission." Heb. ix. 22. Some think that the love of the Father, and blood of the Son, will do, without the holiness of the Spirit of God; but they are deceived also. "For if any man have not the Spirit of Christ, he is none of his." And again, "Without holiness no man shall see the Lord." Rom. viii. 9; Heb. xii. 14. There is a third sort, that think the holiness of the Spirit is sufficient of itself. But they (if they had it) are deceived also; for it must be the grace of the Father, the grace of the Son, and the grace of the Spirit, jointly, that must save them. But yet, as these three do put forth grace jointly and truly in the salvation of a sinner; so they put it forth (as I also have showed you before) after a diverse manner. The Father designs us for heaven, the Son redeems from sin and death, and the Spirit makes us meet for

heaven; not by electing, that is the work of the Father; not by dying, that is the work of the Son; but by his revealing Christ, and applying Christ to our souls, by shedding the love of God abroad in our hearts, by sanctifying our souls, and taking possession of us as an earnest of our possession of heaven.

CHAPTER III.

WHO THEY ARE THAT ARE TO BE SAVED BY GRACE.

I COME now to the third particular, namely, to show WHO THEY ARE THAT ARE TO BE SAVED BY GRACE. 1. Not the self-righteous; not they that have no need of the physician. "The whole have no need of the physician, (said Christ:) I came not to call the righteous, but sinners to repentance." Mark ii. 17. And again, "He hath filled the hungry with good things, but sends the rich empty away." Luke i. 53. Now when I say, not the self-righteous, nor the rich, I mean not that they are utterly excluded; for Paul was such a one; but he saveth not such without he first awaken them to see they have need to be saved by grace. 2. The grace of God saveth not, him that hath sinned the unpardonable sin. There is nothing left for him but a certain fearful looking for of judgment, which shall devour the adversaries. Heb. x. 26, 27. 3. That sinner that persevereth in final impenitency and unbelief shall be damned. Luke xiii. 3, 5; Rom. ii. 2-5; Mark xvi. 15, 16. 4. That sinner whose mind the God of this world hath blinded, that the glorious light of the gospel of Christ, who is the image of God, can never shine into him, is lost and must be damned. 2 Cor. iv. 3, 4. 5. The sinner that maketh religion his cloak for wickedness, is a hypocrite, and continuing so, must certainly be damned. Psal. cxxv. 5; Isa. xxxiii. 14; Matt. xxiv. 51. 6. In a word, every sinner that persevereth in his wickedness, shall fail to inherit the kingdom of heaven. "Know you not that the unrighteous shall not inherit the kingdom of God. Be not deceived, neither fornicator, nor idolater, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience." i Cor. vi. 9, 12; Eph. v. 5, 6.

Question. 'But what kind of sinners then shall be saved?'

Answer. Those of all these kinds that the Spirit of God shall bring to the Father by Jesus Christ. These, I say, and none but these, can be saved; because else sinners might be saved without the Father, or without the Son, or without the Spirit.

Now, in all that I have said, I have not in the least suggested, that any sinner is rejected, because his sins (in the nature of them) are great. Christ Jesus came into the world to save the chief of sinners. It is not therefore the greatness of sins, but the continuance in sins, that indeed damnableth the sinner: but I always exclude him that hath sinned against the Holy Ghost. That it is not the greatness of sin that excludeth the sinner, is evident,

1. From the words before the text; which words do give an account of what kind of sinners were here saved by grace; as namely, they that were dead in trespasses and sins, those that walked in these sins, according to the course of this world, even according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we have all had our conversation in times past, in the lusts of the flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. Eph. ii. 2, 3.

2. It is evident also from the many sinners that we find to be saved, by the revealed will of God; for in the word we have mention made of the salvation of great sinners, where their names and their sins stand recorded, for our encouragement. You read of Manasseh, who was an idolater, a witch, a persecutor; yea, a rebel against the word

of God, sent unto him by the prophets; and yet this man was saved. 2 Chron. xxxiii. 2-13; 2 Kings xxi. 16. You read of Mary Magdalene, in whom were seven devils! Her condition was dreadful; yet she was saved. Luke viii. 2. You read of the man that had a legion of devils in him. O how dreadful was his condition! And yet by grace he was saved. Mark v. 1, 19. You read of them that murdered the Lord Jesus, and how they were converted and saved. Acts ii. 23. You read of the exorcists in Acts xix. 13; how they closed with Christ, and were saved by grace. You read of Saul the persecutor, and how he was saved by grace. Acts ix. 15.

Objection. But thou sayst, 'I am a backslider.'

Answer. So was Noah, and yet he found grace in the eyes of the Lord. Gen. ix. 21, 22. So was Lot, and yet God saved him by grace. Gen. xx. 36, and 2 Pet. ii. 7, 8, 9. So was David, yet by grace he was forgiven his iniquities. 2 Sam. xii. 7-13. So was Solomon, and a great one too; yet by grace his soul was saved. Psl. lxxxix. 28-34. So was Peter, and that a dreadful one; yet by grace he was saved. Matt. xxvi. 69, 70, 72, 74; Mark xvi. 7; Acts xv. 7, 8, 9, 10, 11. Besides, for further encouragement, read Jeremiah chap. iii. and xxxiii. 25, 26; li. 5; Ezek. xxxvi. 25; Hos. xiv. 1-4. And stay thyself, and wonder at the riches of the grace of God.

Question. 'But how should we find out what sinners shall be saved? All, it seems shall not. Besides, for aught that can be gathered by what you have said, (set him that hath sinned the unpardonable sin aside,) there are as bad saved as damned.'

Answer. True, there are as bad saved as damned. But to this question. 1. They that are effectually called, are saved. 2. They that believe on the Son of God shall be saved. 3. They that are sanctified and preserved in Christ,

shall be saved. 4. They that take up the cross daily, and follow Christ, shall be saved.

Take a catalogue of them thus. 1. Believe on the Lord Jesus Christ, and thou shalt be saved. Mark xvi. 16; Acts xvi. 31. 2. Confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, and thou shalt be saved. Rom. x. 9. 3. Be justified by the blood of Christ, and thou shalt be saved. Rom. v. 9. 4. Be reconciled to God by the death of his Son, and thou shalt be saved by his life. Rom. v. 10. 5. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved. Rom. x. 13. See some other scriptures. "He shall save the humble person." Job xxii. 29. "Thou shalt save the afflicted people." Psl. xviii. 27. "He shall save the children of the needy." Psl. lxxii. 4. "He shall save the souls of the needy." Psl. lxxii. 13. "O thou my God, save thy servant that trusteth in thee." Psl. lxxxvi. 2. "He will fulfil the desire of them that fear him; he will hear their cry, and will save them. Psl. cxlv. 19.

But, sinner, if thou wouldst indeed be saved, beware of these four things.

1. Beware of delaying repentance. Delays are dangerous, and damnable. They are dangerous because they harden the heart; they are damnable, because their tendency is to make thee outstand the time of grace. Psl. xcv. 7; Heb. iii. to xii.

2. Beware of resting in the word of the kingdom, without the spirit and power of the kingdom of the gospel; for the gospel coming in word only, saves nobody. "For the kingdom of God, (or the gospel, where it comes to salvation,) is not in word, but in power." 1 Thes. i. 4, 5, 6; 1 Cor. iv. 19.

3. Take heed of living in a profession, a life that is pro-

voking to God. For that is the way to make him cast thee away in his anger.

4. Take heed that thy inside and outside be alike, and both comformable to the word of his grace. Labor to be like the living creatures which thou mayst read of in the book of the prophet Ezekiel, whose appearance and themselves were one. Ezek. x. 22.

In all this, I have advertised you not to be content without the power and Spirit of God in your hearts. For without him you partake of none of the grace of the Father or Son, but will certainly miss of the salvation of the soul.

CHAPTER IV.

HOW IT APPEARS THAT THE SAVED, ARE SAVED BY GRACE?

THE fourth question requires, that some demonstration be given of the truth of this doctrine; namely, **THEY THAT ARE SAVED, ARE SAVED BY GRACE.**

What hath been said before, has given some demonstration of the truth; wherefore first repeating, in a few words, the sum of what hath been said already, I shall come to further proof.

That this is true, the scriptures testify. 1. Because God chose them to salvation before they had done good. Rom. ix. 11. 2. Christ was ordained to be their Saviour before the foundation of the world. Eph. i. 4; 1 Pet. i. 19, 20, 21. 3. All things that concur and go to our salvation, were also in the same plan laid up in Christ, to be communicated in the dispensation of the fulness of times to them that shall be saved. Eph. i. 3, 4; 2 Tim. i. 9; Eph. i. 10; iii. 8, 9, 10, 11; Rom. viii. 30. Again, as their salvation was contrived by God, so, as was said, this salvation was undertaken by one of the three, that is, the Son of the Father. John i. 29; Isa. xlviii. 16.

Had there been a contrivance in heaven about the salvation of sinners on earth, yet if the result of that contrivance had been, that we should be saved by our own good deeds, it would not have been proper for an apostle or an angel to say, "By grace ye are saved." But now, when a counsel is held in eternity about the salvation of sinners in time, and when the result of that counsel shall be, that the Father, the Son and the Holy Ghost, will themselves accomplish the work of this salvation, this is grace, this is natur-

ally grace, grace that is rich and free. Yea, this is unthought of grace; I will say it again, this is unthought of grace; for who could have thought that a Saviour had been in the bosom of the Father, or that the Father would have given him to be the Saviour of men, since he refused to give him to be the Saviour of angels! Heb. ii. 16, 17.

Again, could it have been thought, that the Father would have sent his Son to be the Saviour, we should in reason have thought also that he would never have taken the work wholly on himself, especially that fearful, dreadful soul-astonishing, and amazing part thereof! Who could once have imagined, that the Lord Jesus would have made himself so poor, as to stand before God in the nauseous rags of our sins, and subject himself to the curse and death that was due to our sin? But thus he did to save us by grace. "Blessed be God, and the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children, by Jesus Christ, to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. i. 3-7.

Again if we consider the terms and condition upon which this salvation is made over to them that are saved, it will further appear we are saved by grace. 1. The things that immediately concern our justification and salvation, are offered, yea, given to us freely, and we are commanded, to receive them by faith. Sinner, hold up thy lap! God so loved the world that he giveth his Son, that he giveth his righteousness, that he giveth his Spirit and the kingdom of heaven. John iii. 16; Rom. v. 17; 2 Cor. i. 21, 22; Luke xii.

32. 2. He also giveth repentance, he giveth faith, he giveth everlasting consolation, and good hope through grace. Acts v. 30, 31; Phil. i. 29; 2 Thess. ii. 16. 3. He giveth pardon, and giveth more grace to keep us from sinking into hell, than we have sin to sink us in thither. Acts v. 3; Prov. iii. 34; James iv. 6; 1 Pet. v. 5. 4. He hath made all these things over to us in a covenant of grace. We call it a covenant of grace, because it is set in opposition to the covenant of works, and because it is established to us in the doing of Christ, founded in his blood, stablished upon the best promises made to him, and to us by him. "For all the promises in him are yea, and in him Amen, to the glory of God by us." 2 Cor. i. 20.

But to pass these, and to come to some other demonstrations for the clearing of this.

First, Let us a little consider what man is, upon whom the Father, the Son, and the Spirit, bestows this grace. By nature he is an enemy to God, an enemy in his mind. Col. i. 21. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii. 7. So that the state of man was this; he was not only overpersuaded on a sudden to sin against God, but he drank this sin like water, into his very nature, mingled it with every faculty of his soul, and member of his body; by means of which he became alienated from God, and an enemy to him in his very heart. And wilt thou, O Lord, "open thine eyes upon such a one?" (Job xiv. 3.) Yea, open thy heart, and take this man, not into judgment, but into mercy with thee!

Further, man, by his sin, had not only given himself to be a captive slave to the devil; but continuing in his sin, he made head against his God, struck up a covenant with death, and made an agreement with hell. Now for God to open his eyes upon such a one, and to take hold of him by riches of grace, this is amazing. Isa. xxviii. 16-18.

See where God found the Jew when he came to look upon him to save him. "As for thy nativity, (says God,) in the day thou wast born, thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all; none eye pitied thee, to do any of these things to thee, to have compassion on thee; but thou wast cast out into the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thy blood, I said unto thee, when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live. Now, when I passed by thee, and looked upon thee, behold thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine." Sinner, see farther into the chapter, Ezek. xvi. All this is the grace of God! Every word in this text smells of grace!

But before I pass this, let us a little take notice of the carriage of God to man, and again of man to God in his conversion.

First, Of God's carriage to man. He comes to him while he is in his sins, in his blood. He comes to him now, not in the heat and fire of his jealousy, but in the cool of the day, in unspeakable gentleness, mercy, pity, and bowels of love; not in clothing himself with vengeance, but in a way of entreaty, and meekly beseecheth the sinner to be reconciled unto him. 2 Cor. v. 19, 20.

It is expected among men, that he which giveth the offence, should be the first in seeking peace. But, sinner, betwixt God and man it is not so. Not that we loved God, not that we chose God; but God was in Christ reconciling the world unto himself, not imputing their trespasses to them. God is the first that seeketh peace; and as I said, in a way of entreaty, he bids his ministers pray you in Christ's stead; as if God did beseech you by us, "we pray you in Christ's

stead, be ye reconciled to God." O sinner, wilt thou not open? Behold, God the Father, and his Son Jesus Christ, stand both at the door of thy heart, beseeching there for favor from thee, that thou wilt be reconciled to them, with promise, if thou wilt comply, to forgive thee all thy sins. O grace! O amazing grace! To see a prince entreat a beggar to receive an alms, would be a strange sight; to see a king entreat the traitor to accept of mercy, would be a stranger sight than that; but to see God entreat a sinner—to hear Christ say, "I stand at the door and knock," with a heart full, and a heaven full of grace, to bestow upon him that opens—this is such a sight, as dazzles the eyes of angels. What sayest thou now, sinner? Is not this God rich in mercy? Hath not this God great love for sinners? Nay, further, that thou mayest not have any ground to think that all this is but complimenting, thou hast it also here declared, "That God hath made him (Christ) to be sin for us, who knew no sin; that we might be made the righteousness of God in him." If God would have stuck at any thing, he would have stuck at the death of his Son; but he delivered him up for us freely; how shall he not then with him, freely give us all things? Rom. viii.

But this is not all. God doth not only beseech thee to be reconciled to him; but farther, for thy encouragement, he hath pronounced in thy hearing exceeding great and precious promises, and hath confirmed them by an oath; that by two immutable things, in which it is not possible that God should lie, we might have a strong consolation who have fled for refuge to lay hold on the hope set before us. Heb. vi. 18, 19; Isa. i. 18; lv. 6, 7; Jer. li. 5.

Secondly, Let us come now to the carriage of these sinners to God, and that from the first day he beginneth to deal with their souls, even to the time that they are to be taken up into heaven.

And, to begin with God's ordinary dealing with sinners,

when at first he ministereth conviction to them by his word, how strangely do they behave themselves? They love not to have their consciences touched; they like not to ponder upon what they have been, what they are, or what is like to become of them hereafter: such thoughts they count unmanly, hurtful, disadvantageous. Therefore, "they refuse to hearken, they pull away their shoulder, they stop their ears that they should not hear." Zech. vii. 11. And now they are for any thing, rather than the word: an ale-house, a whore-house, a play-house, sports, pleasures, sleep, the world, and what not, so they may stave off the power of the word of God.

If God now comes up closer to them, and begins to fasten conviction upon the conscience, though such conviction be the first step to faith and repentance, yea, and to life eternal, yet what shifts will they have to forget them, and wear them off! Yea, although they now begin to see that they must either turn or burn, yet oftentimes, even then, they will study to waive a present conversion: they object, they are too young to turn yet; seven years hence is time enough, when they are old, or come upon a sick bed. O what an enemy is man to his own salvation! I am persuaded that God hath visited some of you often with his word, even twice, and thrice; and you have thrown water, as fast as he hath by the word cast fire, upon your conscience. Christian! what had become of thee, if God had taken thy denial for an answer, and said, 'Then will I carry the word of salvation to another, and he will hear it?' 'Sinner, turn,' says God. 'Lord, I cannot attend to it,' says the sinner. 'Turn or burn,' says God. 'I will venture that,' says the sinner. 'Turn and be saved,' says God. 'I cannot leave my pleasures,' says the sinner; 'sweet sins! sweet pleasures! sweet delights!' says the sinner. But what grace is it in God, thus to parley with the sinner! O the patience of God to a poor sinner! What if God should now say, 'Then get thee to thy sins, get thee to thy delights, get thee to thy pleasures; take them for thy portion; they

shall be all thy heaven, all thy happiness, and all thy portion ?”

But God comes again, and shows the sinner the necessity of turning *now* ; now, or not at all ; yea, and gives the sinner this conviction so strongly, that he cannot put it off. But behold the sinner has one spark of enmity still. If he must needs turn now, he will either turn from one sin to another, from great ones to little ones, from many to few, or from all to one, and there stop. But perhaps convictions will not thus leave him. Why then, he will turn from profaneness to the law of Moses, and will dwell as long as God will let him, upon his own seeming goodness. And now observe him ; he is a great stickler for legal performances : now he will be a good neighbour, he will pay every man his own, will leave off his swearing, the alehouse, his sports, and carnal delights ; he will read, pray, talk of scripture, and be a very busy one in religion, such as it is ; now he will please God, and make him amends for all the wrong he hath done him, and will feed him with chapters, and prayers, and promises, and vows, and a great many more such dainty dishes as these ; persuading himself that now he must needs be fair for heaven, and thinks besides, that he serveth God as well as any man in England can ; but all this while he is as ignorant of Christ as the stool he sits on, and no nearer heaven than was the blind Pharisee, only he has got in a cleaner way to hell than the rest of his neighbours are. “There is a generation that are pure in their own eyes, and yet are not purged from their filthiness. Prov. xxx. 12.

Might not God now cut off this sinner, and cast him out of his sight ; might he not leave him here to his own choice, to be deluded by, and to fall in his own righteousness, because he trusteth to it, and commits iniquity ? Ezek. xxxiii. 13. But grace, preventing grace, preserves him. It is true, this turn of the sinner, as I said, is a turning short of Christ. But, God in this way of the sinner will mercifully follow

him, and show him the shortness of his performance, the emptiness of his duties, and the uncleanness of his righteousness. Isa. xxviii. 20; lxiv. 6. This I speak of the sinner, the salvation of whose soul is graciously intended and contrived of God; for he shall by gospel light be wearied out of all; he shall be made to see the vanity of all, and that the personal righteousness of Jesus Christ, and that only, is it which of God is ordained to save the sinner from the due reward of his sins. But behold, the sinner now, at the sight and sense of his own nothingness, falleth into a kind of despair; for although he hath it in him, to presume of salvation, through the delusiveness of his own good opinion of himself, yet he hath it not in himself to have a good opinion of the grace of God, in the righteousness of Christ. Wherefore he concludeth, that if salvation be alone of the grace of God through the righteousness of Christ, and that all of a man's own is utterly rejected, as to the justification of his person with God, then he is cast away. Now, the reason of this sinking of heart is the sight that God hath given him, a sight of the uncleanness of his best performance. The former sight of his immoralities did somewhat distress him, and make him betake himself to his own good deeds to ease his conscience; wherefore this was his prop, his stay; but behold, now God hath taken this from under him, and now he falls; wherefore his best doth also now forsake him, and flies away like the morning dew, or a bird, or as the chaff that is driven with the whirlwind, and the smoke out of a chimney. Hosea ix. 11; xiii. 3.

Besides, this revelation of the emptiness of his own righteousness brings also with it a further discovery of the naughtiness of his heart, in its hypocrisies, pride, unbelief, hardness of heart, deadness, and backwardness to all gospel and new-covenant obedience; which sight of himself lies like millstones upon his shoulders, and sinks him yet further into doubts and fears of damnation. For, bid him

now receive Christ, he answers, he cannot, he dare not. Ask him why he cannot, he will answer, he has no faith nor hope in his heart. Tell him that grace is offered him freely, he says, 'But I have no heart to receive it.' Besides, he finds not, as he thinks, any gracious disposition in his soul, and therefore concludes, he doth not belong to God's mercy, nor hath any interest in the blood of Christ, and therefore does not presume to believe. Wherefore, as I said, he sinks in his heart, he dies in his thoughts, he doubts, he despairs, and concludes he shall never be saved.

But behold, the God of all grace leaves him not in this distress, but comes up now to him closer than ever. He sends the Spirit of adoption, the blessed Comforter, to him, to tell him, God is love, and therefore not willing to reject the broken in heart; bids him cry; and pray for an evidence of mercy to his soul, and says, Peradventure you may be hid in the day of the Lord's anger. At this the sinner takes some encouragement; yet he can get no more than that which will hang upon a mere probability, which by the next doubt that ariseth in the heart, is blown quite away, and the soul left again in its first plight, or worse; where he lamentably bewails his miserable state, and is tormented with a thousand fears of perishing; for he hears not a word from heaven, perhaps for several weeks together. Wherefore unbelief begins to get the mastery of him, and takes off the very edge and spirit of prayer, and inclination to hear the word any longer; yea, the devil also claps in with these thoughts, saying, 'all your prayers, and hearing, and reading, and godly company, which you frequent, will rise up in judgment against you at last; therefore better it is, if you must be damned, to choose as easy a place in hell as you can.' The soul at this, being quite discouraged, thinks to do as it hath been taught, and with dying thoughts it begins to faint when it goeth to prayer, or to hear the word. But behold, when all hope seems to be quite gone, and the soul

concludes, 'I die, I perish!' in comes on a sudden the Spirit of God again, with some good word of God, which the soul never thought of before; which word of God commands a calm in the soul, makes unbelief give place, encourages to hope and wait upon God again; perhaps it gives some little sight of Christ to the soul, and of his blessed undertaking for sinners. But behold, so soon as the power of things again begins to wear off the heart, the sinner gives place to unbelief, questions God's mercy, and fears damning again; he also entertains hard thoughts of God and Christ, and thinks former encouragements were fancies, delusions, or thinkso's. And more, doth not God now cast the sinner to hell, for his thus abusing mercy and grace? O no! "He will have mercy on whom he will have mercy, and he will have compassion on whom he will have compassion;" wherefore "goodness and mercy shall follow him all the days of his life, that he may dwell in the house of the Lord for ever." Psalm xxiii. 6.

God, therefore, after all these provocations, comes by his Spirit to the soul again, and brings sealing grace and pardon to the conscience, testifying to it, that its sins are forgiven, and that freely, for the sake of the blood of Christ. And now has the sinner such a sight of the grace of God in Christ, as kindly breaks his heart with joy and comfort. Now the soul knows what it is to eat promises; it also knows what it is to eat and drink the flesh and blood of Jesus Christ by faith. Now it is driven by the power of his grace to its knees, to thank God for forgiveness of sins, and for hopes of an inheritance amongst them that are sanctified by faith which is in Christ. Now it hath a calm and sunshine. Now he washeth his steps with butter, and the rock pours him out rivers of oil.

But after this perhaps the soul grows cold again; it also forgets the grace received, and waxeth carnal; begins again to itch after the world, loseth the life and savor of heavenly

things, grieves the Spirit of God, wofully backslides, casts off closet-duties quite, or else retains only the formality of them; is a reproach to religion, grieves the heart of them that are awake and tender of God's name, &c. But what will God do now? Will he take this advantage to destroy the sinner? No. Will he let him alone in his apostacy? No. Will he leave him to recover himself by the strength of his now languishing graces? No. What then? Why, he will seek this man out till he finds him, and bring him home to himself again. "For thus saith the Lord God, Behold I, even I, will both search my sheep, and seek them out, as a shepherd seeketh out his flock, in the day that he is among the sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered. I will seek that which was lost, and bring again that which was driven away; I will bind up that which was broken, and will strengthen that which was sick." Ezek. xxxiv. 11, 16. Thus he dealt with the man that went down from Jerusalem to Jericho, and fell among thieves: and thus he dealt with the prodigal you read of also. Luke x. 30-36; xv. 20.

Of God's ordinary way of fetching the backslider home, I will not now discourse; namely, whether he always breaketh his bones for his sins, as he broke David's; or whether he will all the days of their life, for this, leave them under guilt and darkness; or whether he will kill them now, that they may not be damned in the day of judgment, as he dealt with them at Corinth. 1 Cor. xi. 30, 31, 32. He is wise, and can tell how to embitter backsliding to them he loveth. He can break their bones, and save them; he can lay them in the lowest pit, in darkness, in the deep, and save them; he can slay them as to this life, and save them. And herein again appears wonderful grace, that Israel is not forsaken, nor Judah of his God, though their land be filled with sin against the Holy One of Israel. Jer. li. 5.

But suppose God deals not either of these ways with the backslider, but shines upon him again, and seals up to him the remission of his sins a second time, saying, 'I will heal their backslidings, and love them freely.' What will the soul do now? Surely it will walk humbly now, and holily all its days. It will never backslide again, will it? It may happen it will not; it may happen it will; it is just as his God keeps him; for although his sins are of himself, his standing is of God; I say, his standing, while he stands, and his recovery, if he falls, are both of God. Wherefore, if God leaves him a little, the next gap he finds, away he is gone again. "My people (says God) are bent to backsliding from me." How many times did David backslide? Yea, Jehoshaphat and Peter? 2 Sam. xi. 24; 2 Chron. xix. 1, 2, 3; xx. 5; Matt. xxvi. 69, 70, 71; Gal. ii. 11, 12, 13. As also in the third of Jeremiah, it is said, "But thou hast played the harlot with many lovers, yet return unto me, saith the Lord." Here is grace! So many times as the soul backslides, so many times God brings him again, (I mean the soul that must be saved by grace;) he renews his pardons, and multiplies them. "Lo all these things worketh God oftentimes with man." Job xxxiii. 29.

But see yet more grace! I will speak here of heart wanderings, and of daily miscarriages; I mean, of these common infirmities that are incident to the best of saints, and that attend them in their best performances. Not that I intend, for I cannot mention them particularly, that would be a task impossible. But such there are, worldly thoughts, unclean thoughts, too low thoughts of God, of Christ, of the Spirit, word, ways, and ordinances of God, by which a Christian transgresses many times; may I not say, sometimes many hundred times a day. Yea, for aught I know, there are some saints, and them not long-lived neither, that must receive before they enter into life, millions of pardons from God for these; and every pardon is an act of grace, through the re-

demption that is in Christ's blood. Seventy times seven times a day, we sometimes sin against our brother; but how many times in that day do we sin against God? "Lord, who can understand his errors? Cleanse thou me from secret faults," said David. And again, "If thou, Lord, shouldst mark iniquity, O Lord, who shall stand? But there is forgiveness with thee, that thou mayst be feared." Matt. xviii. 2, 22; Psa. xix. 12; cxxx. 3, 4.

But to mention some of them. Sometimes they question the very being of God, or foolishly ask how he came to be at first? Sometimes they question the truth of his word, and suspect the harmony thereof, because their blind hearts and dull heads cannot reconcile it. Yea, all fundamental truths lie open sometimes to the censure of their unbeliefs and atheism; as, namely, Whether there be such a one as Christ? Such a thing as the day of judgment? Or whether there will be a heaven or hell hereafter? And God pardons all these by his grace.

But when they believe these things, even then they sin, by not having such reverend, high, and holy thoughts of them as they ought. They sin also by having too good thoughts of themselves, of sin, and the world. Sometimes, let me say, often, they wink too much at known sin; they bewail not, as they should, the infirmities of the flesh; the itching inclinations which they find in their hearts after vanity, go too often from them unrepented of; I do not say but they repent them in the general. But all these things, O how often doth God forgive through the riches of his grace!

They sin by not walking answerable to mercies received. Yea, they come short in their thanks to God for them, even then when they most heartily acknowledge how unworthy they are of them. Also, how little of the strength of them is spent to his praise, who freely poureth them into their bosoms. But from all these sins are they saved by grace.

They sin in their most exact and spiritual performance of

duties. They pray not, they hear not, they read not, they give not alms, they come not to the Lord's table, or other holy appointments of God, but in and with much coldness, deadness, wanderings of heart, ignorance, misapprehensions, &c. They forget God while they pray unto him; they forget Christ while they are at his table; they forget his word, even while they are reading it.

How often do they make promises to God, and afterwards break them! Yea, or if they keep promise in show, how much doth their heart even grudge the performing of them? How do they shrink at the cross? And how unwilling are they to lose that little they have for God, though all they have was given them to glorify him withal? All these things, and a thousand times as many more, dwell in the flesh of man; and they may as soon go away from themselves, as from these corruptions; yea, they may sooner cut the flesh from their bones, than these motions of sin from their flesh; these will be with them in every duty; I mean some or other of them; yea, as often as they look, or think, or hear, or speak. These are with them, especially when the man intends good in so doing. "When I would do good, (says Paul,) evil is present with me." And God himself complains, "that every imagination of the thought of the heart of man is only evil, and that continually." Rom. vii. 21; Gen. vi. 5.

By these things therefore we continually defile ourselves, and every one of our performances, (I mean in the judgment of the law,) even mixing iniquity with those things which we hallow unto the Lord. "For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceits, lasciviousness, an evil eye, blasphemy, foolishness; all these things come from within, and they defile the man." Mark vii. 21, 22. Now, what can deliver the soul from these, but grace! "By grace ye are saved."

CHAPTER V.

WHY GOD SAVES BY GRACE, RATHER THAN BY ANY OTHER MEANS.

I COME now to answer the fifth question; namely, to show why God saveth those that he saveth, BY GRACE, rather than by any other means.

1. God saveth us by grace, because, since sin is in the world, he can save us no other way. Sin and transgression cannot be removed but by the grace of God, through Christ. Sin is the transgression of the law of God, who is perfectly just. Infinite justice cannot be satisfied with the recompense that men can make; for if it could, Christ Jesus himself needed not to have died. Besides, man having sinned, and defiled himself thereby, all his acts are the acts of a defiled man. Nay, farther, the best of his performances are also defiled by his hands; their performances, therefore, cannot be a recompense for sin. Besides, to affirm that God saveth defiled man for the sake of his defiled duties, (for such, I say, is every work of his hand, IIag. ii. 14,) what is it but to say, God accepteth of one sinful act as a recompense and satisfaction for another? But God, even of old, hath declared how he abominates imperfect sacrifices; therefore we can by no means be saved from sin, but by grace. Rom. iii. 24.

2. To assert that we may be saved any other way than by the grace of God, what is it, but to object against the wisdom and prudence of God, wherein he aboundeth towards them whom he hath saved by grace? Eph. i. 5-8. His wisdom and prudence found out no other way; therefore he chooseth to save us by grace.

3. We must be saved by grace, because it follows, that

God is immutable in his decrees. For so hath he determined before the foundation of the world; therefore he saveth us not, nor chooseth to save us, by any other way than by grace. Eph. i. 3, 4; iii. 8-11; Rom. ix. 23.

4. If a man should be saved by any other way than by grace, God would be disappointed in his designs to cut off boasting from his creature. But God's design to cut off boasting from his creature cannot be frustrated or disappointed; therefore he will save man by no other means than by grace. He, I say, hath designed that no flesh should glory in his presence, and therefore he refuseth their works. "Not of works, lest any man should boast." Where is boasting then? It is excluded: By what law? Of works? Nay, but by the law of faith. Eph. ii. 8, 9; Rom. iii. 24-28.

5. God hath ordained, that we should be saved by grace; that he might have the praise and glory of our salvation. "That we should be to the praise of the glory of his grace; wherein he hath made us accepted in the beloved." Eph. i. 5, 9. Now, God will not lose his praise, and his glory he will not give to another; therefore God does not choose to save sinners but by his grace.

6. God hath ordained, and doth choose to save us by grace, because were there another way apparent, yet this is the way that is safest, and best secureth the soul. "Therefore it is by faith, that it might be by grace, to the end the promise (the promise of eternal inheritance. Heb. ix. 14-16,) might be sure to all the seed." No other way could have been sure. This is evident in Adam, in the Jews, and I will add, the fallen angels, who being turned over to another way than grace, you see in a short time what became of them. To be saved by grace supposeth that God hath taken the salvation of our souls into his own hand; and to be sure it is safer in God's hand than ours. Hence it is called, the salvation of the Lord, the salvation of God, salvation, and that of God.

When our salvation is in God's hand, himself is engaged to accomplish it for us. 1. Here is the mercy of God engaged for us. Rom. ix. 15. 2. Here is the wisdom of God engaged for us. Eph. i. 7, 8. 3. Here is the power of God engaged for us. 1 Pet. i. 3-5. 4. Here is the justice of God engaged for us. Rom. iii. 24, 25. 5. Here is the holiness of God engaged for us. Psl. lxxxix. 30-35. 6. Here is the care of God engaged for us, and his watchful eye is always over us for our good. 1 Pet. v. 7; Isa. xxvii. 1, 2, 3.

What shall I say? 1. Grace can take us into favor with God, and that when we are in our blood. Ezek. xvi. 7, 8. 2. Grace can make children of us, though by nature we have been enemies to God. Rom. ix. 25, 26. 3. Grace can make them God's people, which were not God's people. 1 Pet. ii. 9, 10. 4. Grace will not trust our own salvation in our own hands. "He putteth no trust in his saints." Job xv. 15. 5. Grace can pardon our ungodliness, justify us with Christ's righteousness; it can put the Spirit of Jesus Christ within us; it can help us up when we are down; it can heal us when we are wounded; it can multiply pardons, as we through frailty multiply transgressions.

What shall I say? 1. Grace, or mercy, is everlasting. 2. It is built up forever. 3. It rejoiceth against judgment. 4. It is the delight of God. 5. And therefore it is the most safe and secure way of salvation. And therefore hath God chosen to save us by his grace and mercy rather than any other way. Isa. xliii. 25; Rom. iii. 24, 25; Isa. xlv. 2, 4. Psl. xxxvii. 23; Luke x. 33, 34; Isa. lv. 7, 8; Psl. cxxxvi; Psl. lxxxix. 2; Micah vii. 18; James ii. 13.

7. We must be saved by the grace of God, or else God will not have his will. They that are saved, are "predestinated to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace." Eph. i. 5, 6. 1. But if it be his will, that men should be saved by grace, then to think of

another way is against the will of God. Hence they that seek to establish their own righteousness, are such as are accounted to stand out in defiance against, and that do not submit to the righteousness of God; that is, to the righteousness that he hath willed to be; that, through which alone we are saved by grace. 2. If it be his will, that men should be saved through grace, then it is his will that men should be saved by faith in that Christ, who is the contrivance of grace. Therefore they who have sought to be justified another way, have come short of it, and perished; notwithstanding that salvation that is provided of God for men by grace. Rom ix. 31-33. 3. God is not willing that faith should be made void, and the promise of none effect. Therefore they of the righteousness of the law are excluded. "For if the inheritance be of the law, then it is no more of promise; but God gave it to Abraham by promise." Rom. iv. 14; Gal. iii. 18. 4. God is not willing that men should be saved by their own natural abilities; but all the works of the law, which men do to be saved by, are the works of men's natural abilities, and are therefore called the works of the flesh. Rom. iv. 1; Gal. iii. 1-3; Phil. iii. 3. But God is not willing that men should be saved by these; therefore no way remains but by grace.

8. We must be saved by grace, or else the main pillars and foundations of salvation are not only shaken but overthrown, namely, election, the new covenant, Christ, and the glory of God. But these must not be overthrown; therefore we must be saved by grace. 1. Election, which layeth hold of men by the grace of God. God hath purposed that that shall stand. "The election of God standeth sure." Rom. ix. 11; 2 Tim. ii. 19. Therefore men must be saved by virtue of the election of grace. 2. The covenant of grace; that must stand. "Brethren, I speak after the manner of men. Though it be but a man's covenant, yet if it be confirmed, (as this is by the death of the testator. Heb.

ix. 16, 17,) no man disannulleth, or addeth thereunto." Therefore man must be saved by virtue of a covenant of grace. 3. Christ who is the gift of the grace of God to the world, must stand; because he is a sure foundation, "the same yesterday, to day, and for ever." Isa. xxviii. 16, 17; Heb. xiii. 8. Therefore men must be saved by grace, through the redemption that is in Christ. 4. God's glory, that also must stand, namely, the glory of his grace; for that he will not give to another. Therefore men must be saved from the wrath to come, that in their salvation praise may redound to the glory of his grace.

9. There can be but one will, the master in our salvation. But that shall never be the will of man, but of God; therefore man must be saved by grace. John i. 11, 12; Rom. ix. 16.

10. There can be but one righteousness that shall save a sinner. But that shall never be the righteousness of men, but of Christ; therefore men must be saved by grace, that imputeth this righteousness to whom he will.

11. There can be but one covenant by which men must be saved. But that shall never be the covenant of the law, for the weakness and unprofitableness thereof. Therefore men must be saved by the covenant of grace, by which God will be merciful to our unrighteousness, and our sins and iniquities he will remember no more. Heb. viii. 6-13.

CHAPTER VI.

APPLICATION OF THE SUBJECT.

A FEW words by way of use, and so I shall conclude.

I. My first use is for DOCTRINE. And it is threefold.

First, Is the salvation of the sinner by the grace of God? Then here you see the reason why God hath not respect to the personal virtues of men in bringing them to glory. Did I say, personal virtues? How can *they* have any toward God, that are enemies to him in their minds by wicked works? Indeed men one to another seem to be, some better, some worse, by nature; but to God they are all alike dead in trespasses and sins. We will therefore state it again. Are men saved by grace? Then here you may see the reason, why conversion runs at that rate among the sons of men, that none are converted for their good deeds, nor rejected for their bad; but even so many of both, and only so many, are brought home to God, as grace is pleased to bring home to him.

1. None are received for their good deeds; for then they would not be saved by grace, but by works. Works and grace, as I have showed, are in this manner opposite each to other; if he be saved by works, then not by grace, if by grace, then not by works. Rom. xi. 6. That none are received of God for their good deeds, is evident; not only because he declares his abhorrence of the supposition of such a thing, but hath also rejected the persons that have at any time attempted to present themselves to God in their own good deeds for justification. This I have showed you before.

2. Men are not rejected for their bad deeds. This is evi-

dent by Manasseh, by the murderers of our Lord Jesus Christ, by the men that you read of in the 19th of the Acts; with many others, whose sins were of as deep a dye as the sins of the worst of men. 2 Chron. xxxiii. 2; Acts ii. 23. Grace respecteth, in the salvation of a sinner, chiefly the purpose of God; wherefore those that it findeth under that purpose, those it justifies freely through the redemption that is in Jesus Christ. At Saul's conversion, Ananias of Damascus brought in a most dreadful charge against him to the Lord Jesus Christ, saying, "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call upon thy name:" But what said the Lord unto him? "Go thy way, for he is a chosen vessel unto me." Acts ix. 13-15. This man's cruelty and outrage must not hinder his conversion, because he was a chosen vessel. Men's good deeds are no argument with God to convert them; men's bad deeds are no argument with him to reject them. I mean them that come to Christ by the drawing of the Father; besides, Christ also saith, "I will in no wise cast such out." John vi. 37, 44.

Second, Is the salvation of the sinner by the grace of God? Then here you see the reason why some sinners that were wonderfully averse to conversion by nature, are yet made to stoop to the God of their salvation. Grace takes them to do, because grace has designed them to this very thing. Hence some of the Gentiles were taken from among the rest. God granted them repentance unto life, because he had taken them from among the rest, both by election and calling for his name. Acts xi. 18; xv. 14. These men, that were not a people, are thus become the people of God; these men that were not beloved for their works, were yet beloved by the grace of God. "I will call them my people, which were not my people, and her beloved, which was not beloved." Now their minds are averse. But are they the

people of whom God doth magnify the riches of his grace? Why then they shall be in the day of his power made willing, and be able to believe through grace. Ps. cx. 3; Acts xviii. 27. But doth the guilt, and burden of sin, so keep them down, that they can by no means lift up themselves? Why, God will, by the exceeding greatness of that power by which he raised Christ from the dead, work in their souls also by the Spirit of grace, to cause them to believe and to walk in his ways. Ephes. i. 18-20,

Paul tells us in that epistle of his to the Corinthians, that it was by grace he was what he was. "By the grace of God I am what I am (says he;) and his grace which was bestowed upon me was not in vain." 1 Cor. xv. 10. This man kept always in his mind a warm remembrance of what he was formerly by nature, and also how he had added to his vileness by practice; yea, moreover, he truly concludeth in his own soul, that had not God, by unspeakable grace, put a stop to his wicked proceedings, he had perished in his wickedness. Hence he lays his call and conversion at the door of the grace of God. "It pleased God, (says he,) who separated me from my mother's womb, and called me by his grace, to reveal his Son in me." Gal. i. 14, 15. And hence it is again that he saith, he obtained grace and apostleship; grace, to convert his soul, and the gifts and authority of an apostle, to preach the gospel of the grace of God. This blessed man ascribes all to the grace of God. 1. His call he ascribes to the grace of God. 2. His apostleship he ascribes to the grace of God. 3. And all his labor in that charge he also ascribes to the grace of God.

This grace of God,—it was that which saved from the beginning. (1.) Noah found grace in the eyes of the Lord; and was therefore converted, and preserved from the flood. Gen. vi. 7, 8. (2.) Abraham found grace in the sight of the Lord; and therefore he was called out of his country. Gen. xii. 1, 2. (3.) Moses found grace in the eyes of the

Lord; and therefore he must not be blotted out of God's book. *Exod. xxxiii. 12, 17.* Neither may it be imagined that these men were, before grace laid hold on them, better than other men; for then they would not have been saved by grace: grace should not have had the dominion and glory of their salvation. But, as Paul says of himself, and of those that were saved by grace in his day. "What! are we better than they? No, in no wise; for we have proved before that both Jews and Gentiles are all under sin," (*Rom. iii. 8;*) so it may be said of these blessed ones. For indeed this conclusion is general, and reacheth all the children of men, Christ Jesus alone only excepted. But,

Third, Is the salvation of the sinner by the grace of God? Then here you may see the reason why one backslider is recovered, and another left to perish in his backsliding. There was grace for Lot, but none for his wife; therefore she was left in her transgression; but Lot was saved notwithstanding. There was grace for Jacob, but none for Esau; therefore Esau was left in his backsliding, but Jacob found mercy notwithstanding. There was grace for David, but none for Saul; therefore David obtained mercy, and Saul perished in his backsliding. There was grace for Peter, but none for Judas; therefore Judas is left to perish in his backsliding, and Peter is saved from his sin. That text stands good to none but those that are elect by grace;" "Sin shall not have dominion over you; for you are not under the law, but under grace." *Rom. vi. 14.*

It will be said, 'Repentance was found in one, but not in the other.' Well, but who granted and gave the one, repentance? The Lord turned, and looked upon Peter; he did not turn and look upon Judas. Yea, the Lord told Peter before he fell, that he should follow him to the kingdom of heaven; but told him, that he should deny him first; but withal told him also, he should not let his heart be troubled, that is, utterly dejected, for he would go and

prepare a place for him, and come again and receive him to himself. John xiii. 36-38; xiv. 1-3. That is a blessed word of God, "The steps of a good man are ordered by the Lord, and he delighteth in his way : though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand." Ps. xxxvii. 23, 24.

II. My second use shall be to them that are DEJECTED, in their souls at the sight and sense of their sins.

First, Are they that are saved, saved by grace? Then they that would have their guilty consciences quieted must study the doctrine of grace.

It is Satan's great design, either to keep the sinner senseless of his sins; or if God makes him sensible of them, then to hide and keep from his thoughts the sweet doctrine of the grace of God, by which alone the conscience getteth health and cure. For everlasting consolation and good hope are given through grace. 2 Thess. ii. 16. How then shall the conscience of the burdened sinner be rightly quieted, if he perceiveth not the grace of God?

Study therefore this doctrine of the grace of God. Suppose thou hast a disease upon thee, which is not to be cured by such or such medicines, the first step to thy cure is to know the medicines. I am sure this is true as to the case in hand. The first step to the cure of a wounded conscience, is for thee to know the grace of God, especially the grace of God as to justification from the curse in his sight. A man under a wounded conscience naturally leaneth to the works of the law, and thinks God must be pacified by something that he should do. Whereas the word says, "I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance." Matt. ix. 13. Wherefore thou must study the grace of God. "It is a good thing (saith the Apostle) that the heart be established with grace." Thereby insinuating, that there is no establishment in the soul that is right, but by the knowledge of the grace of God. Heb.

xiii. 9. I said, that when a man is wounded in his conscience, he naturally leaneth to the works of the law : wherefore thou must therefore be so much the more heedful to study the grace of God ; yea, so to study it, as rightly, not only in notion, but in thy practices to distinguish it from the law. "The law was given by Moses, but grace and truth came by Jesus Christ." John i. 17. Study it, I say, so as to distinguish it, and that not only from the law, but from all those things that men blasphemously call this grace of God.

There are many things which men call the grace of God, that are not. 1. The light and knowledge that is in every man. 2. That natural willingness that is in man to be saved. 3. That power that is in man by nature, to do something, as he thinketh, towards his own salvation. I name these three ; there are also many other which some will have entitled the grace of God : but do thou remember, that the grace of God is his goodwill and great love to sinners in his Son Jesus Christ ; by the which goodwill they are sanctified through the offering up of the body of Jesus Christ, once for all. Heb. x. 10.

Again, when thou hast smelt out this grace of God, and canst distinguish it from that which is not, then labor to strengthen thy soul with the blessed knowledge of it. "Thou therefore, my son, (said Paul,) be strong in the grace that is in Christ Jesus." 2 Tim. ii. 1. Fortify thy judgment and understanding ; but especially labor to get down all into thy conscience, that that may be purged from dead works, to serve the living God.

And to enforce this use upon thee yet further, consider a man gets yet more advantage by the knowledge of, and by growing strong in this grace of God.

1. It ministereth to him matter of joy. For he that knows this grace aright, knows God is at peace with him, because he believeth in Jesus Christ ; who by grace tasted

death for every man; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Rom. v. 1-3. And indeed what joy or what rejoicing is like rejoicing in hope? To rejoice in hope of the glory of God, is to rejoice in hope to enjoy him for ever, with that eternal glory that is in him.

2. As it manifesteth matter of joy and rejoicing, so it causeth much fruitfulness in all holiness and godliness. "For the grace of God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world." Tit. ii. 11, 12. Yea, it so naturally tendeth this way, that it can no sooner appear to the soul, but it causeth this blessed fruit in the heart and life. "We ourselves were sometime foolish, disobedient, deceived, serving divers lusts and pleasures; living in malice and envy, hateful, and hating one another;" but after the love and kindness of God our Saviour appeared—What then? Why then, he that believeth, being justified by his grace, and expecting to be an heir according to the hope of eternal life, is "careful to maintain good works." Tit. iii. 3-8.

See also that in St. Paul's epistle to the Colossians, "We give thanks (says he) to God, and the Father of our Lord Jesus Christ (praying always for you,) since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven; whereof ye heard before in the word of the truth of the gospel, which is come unto you, as it is also in all the world; and bringeth forth fruit, as it doth also in you, since the day you heard it, and knew the grace of God in truth." Col. i. 3-6.

3. The knowledge and strength that come by the grace of God, are a sovereign antidote against all, and all manner of delusions that are, or may come into the world. Where-

fore Peter, exhorting the believers to take heed that they were not carried away with the errors of the wicked, and so fall from their own steadfastness, adds, as their only help, this exhortation: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. 3, 18. (1.) Suppose it should be urged, That man's own righteousness saveth the sinner. Why then we have this at hand, "God hath saved us, and called us, not according to our own works, but according to his own purpose and grace, which was given us in Christ, &c." 2 Tim. i. 9. (2.) Suppose it should be urged, That by the doctrine of free grace we must not understand, God's extending free forgiveness as far as we have or do sin. The answer is, "But where sin abounded, grace hath much more abounded; that as sin hath reigned unto death, so grace might reign through righteousness, (through the justice of God, being satisfied by his Son,) unto eternal life." Rom. v. 20, 21. (3.) Suppose it should be urged, That this is a doctrine tending to looseness and lasciviousness. The answer is ready: 'What shall we say then? Shall we continue in sin that grace may abound? God forbid: How shall we that are dead to sin, live any longer therein? For the doctrine of free grace believed, is the most sin-killing doctrine in the world. Rom. vi. 1. 2. (4.) Suppose men should attempt to burden the church of God with unnecessary ceremonies, and impose them, even as the false apostles urged circumcision of old, saying, 'unless you do these things, ye cannot be saved.' Why, the answer is ready. "Why tempt ye God to put a yoke upon the necks of the disciples, which neither our fathers, nor we, were able to bear? But we believe that through the grace of our Lord Jesus Christ, we shall be saved even as they." Acts xv. 1. 10, 11. But not to enlarge.

4. This doctrine, "by grace ye are saved," is the only remedy against despairing thoughts, at the apprehension of

of our own unworthiness. Thou criest out, 'O cursed man that I am, my sins will sink me into hell!' Hold! man; there is a God in heaven that is the God of all grace. 1 Pet. v. 10. Yet thou art not the man of *all* sin. If God be the God of *all* grace, then if all the sins in the world were thine, yet the God of all grace can pardon, or else it should seem, that sin is stronger in a man penitent, to damn, than the grace of God can be to save.

Objection. 'But my sins are of the worst sort; blasphemy, adultery, covetousness, murder, &c.'

Answer. "All manner of sins and blasphemy shall be forgiven unto men, wherewith soever they shall blaspheme." "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Matt. xii. 31; Mark iii. 28; Isa. lv. 7, 8.

Objection. 'But I have a stout and rebellious heart, a heart that is far from good.'

Answer. "Hearken unto me, (saith God,) ye stout-hearted, that are far from righteousness. I bring near my righteousness;" that is the righteousness of Christ, by which stout-hearted sinners are justified, though ungodly." Isa. xlvi. 12, 13; Phil. iii. 7, 8; Rom. iv. 5.

Objection. 'But I have a heart as hard as any stone.'

Answer. "A new heart also will I give you," says God, "and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Ezek. xxxvi. 26.

Objection. 'But I am as blind as a beetle; I cannot understand any thing of the gospel.'

Answer. "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight: these things will I do unto them, and not forsake them." Isa. xlii. 16.

Objection. ‘But my heart will not be affected with the sufferings and blood of Christ.’

Answer. “I will pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look upon him whom they have pierced, and they shall mourn for him as one mourneth for an only son, and shall be in bitterness for him, as one that is in bitterness for his first born.” Zech. xii. 10.

Objection. ‘But though I see what is like to become of me if I find not Christ, yet my spirit, while I am thus, will be running after vanity, foolishness, uncleanness, wickedness.’

Answer. “Then will I sprinkle clean water upon you, and you shall be clean; from all your filthiness, and from all your idols will I cleanse you.” Ezek. xxxvi. 25.

Objection. ‘But I cannot believe in Christ.’

Answer. But God hath promised to make thee believe. “I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.” And again, “There shall be a root of Jesse, and he shall rise to reign over the Gentiles, and in him shall the Gentiles trust.” Zeph. iii. 12; Rom. xv. 12.

Objection. ‘But I cannot pray to God for mercy.’

Answer. But God hath graciously promised a spirit of prayer. “Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. They shall call on my name, and I will hear them; I will say, It is my people, and they shall say, The Lord is my God.” Zech. viii. 22; xii. 10; xiii. 9.

Objection. ‘But I cannot repent.’

Answer. “The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree: Him hath God exalted with his right hand to be a Prince and a Saviour, to give repentance to Israel, and the forgiveness of sins.” Acts v. 30, 31.

Thus might I enlarge, for the Holy Bible is full of this exceeding grace of God. O these words, ‘I WILL, and YOU

SHALL!’ They are the language of a gracious God. They are promises by which our God has engaged himself to do that for poor sinners, which would else be left undone for ever.

III. Are they that are saved, saved by grace? Then let Christians labor to advance God’s grace. 1. In heart. 2. In life. First, in heart, and that in this manner.

1. Believe in God’s mercy, through Jesus Christ, and so advance the grace of God. I mean, venture heartily, venture confidently, for there is a sufficiency in the grace of God. Abraham magnified the grace of God, when he considered not his own body now dead, neither yet the barrenness of Sarah’s womb; when he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. Rom. iv. 19, 20.

2. Advance it by heightening it in thy thoughts. Have always good and great thoughts of the grace of God. Narrow and slender thoughts of it are a great disparagement to it.

And to help thee in this matter, consider, (1.) This grace is compared to a sea. “And thou wilt cast all our sins into the depth of the sea.” Micah vii. 19. Now a sea can never be filled up by casting into it. (2.) This grace is compared to a fountain, to an open fountain. “In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.” Now a fountain can never be drawn dry. Zech. xiii. 1. (3.) The Psalmist cries out concerning the grace and mercy of God, “It endureth for ever.” He says so twenty-six times in one Psalm. Surely he saw a great deal in it; surely he was taken a great deal with it. Psal. cxxxvi. (4.) St. Paul says, the God of all grace can do “more than we ask, or think.” Eph. iii. 20. (5.) Therefore, as God’s word says, so thou shouldst conclude of the grace of God.

3. Come boldly to the throne of grace, by hearty prayer;

for this is the way also to magnify the grace of God. This is the apostle's exhortation: "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 16.

See here a little, and wonder. We have been all this while discoursing of the grace of God; and now we are come to his throne, as Job says, even to his seat; and behold, that is A THRONE OF GRACE! O! when a God of grace is upon a throne of grace, and a poor sinner stands by, and begs for grace, and that in the name of a gracious Christ, in and by the help of the Spirit of grace, can it be otherwise, but such a sinner must obtain mercy and grace to help in time of need? But let us not forget the exhortation, "Come boldly." Indeed, we are apt to forget this exhortation. We think, seeing we are such abominable sinners, we should not presume to come boldly to the throne of grace. But yet so we are bidden to do; and to break a commandment here, is as bad as to break it in another place.

Question. You may ask me, 'What is it to come boldly?'

Answer. (1.) It is to come confidently. "Let us draw near with a true heart, in full assurance of faith; having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. x. 21, 22. (2.) To come boldly, is to come frequently. "At morning, at noon, and at night, will I pray." We use to count them bold beggars that come often to our door. (3.) To come boldly, is to ask for great things when we come. That is the bold beggar, that will not only ask, but also choose the thing that he asketh. (4.) To come boldly, is to ask for others as well as ourselves; to beg mercy and grace for all the saints of God under heaven, as well as for ourselves. "Praying with all prayer and supplication in the Spirit, for all saints." Eph. vi. 18. (5.) To come boldly, is to come, and take no nay. Thus Jacob came to the throne of grace. "I will not let thee go except thou bless me." Gen. xxxii. 26. (6.) To come boldly, is to plead

God's promises with him, both in a way of justice and mercy, and to take it for granted God will give us (because he hath said it) whatever we ask in the name of his Son.

4. Labor to advance God's grace in thy heart; by often admiring, praising, and blessing God in secret for it. God expects it. "He that offereth praise, glorifies me," says he. "By Jesus Christ therefore, let us offer the sacrifice of praise to God continually; that is, the fruit of our lips, giving thanks to his name." *Psa. l. 23; Heb. xiii. 15.*

5. And, as we should advance this grace in our hearts, so we should do it in our life. We should in our conversation adorn the doctrine of God our Saviour in all things. It is a great word of the apostle: "Only let your conversation be as becomes the gospel of Christ," which is the gospel of the grace of God. *Phil. i. 27.* God expecteth that there should in our whole life be a blessed tang of the gospel; or that in our life among men there should be preached to them the grace of the gospel of God. The gospel shows us, that God did wonderfully stoop and condescend for our good; and to do accordingly, is to stoop and condescend to others. The gospel shows us, that there was abundance of pity, love, bowels, and compassion in God towards us; and accordingly we should be full of bowels, pity, love, and compassion to others. The gospel shows us, that in God there is a great deal of willingness to do good to others. The gospel shows us, that God acteth towards us, according to his truth and faithfulness, and so should we be in all our actions one to another. By the gospel God declares, that he forgiveth us ten thousand talents; and we ought likewise to forgive our brother the hundred pence.

And now, before I conclude this use, let me give you a few heart-endearing considerations, to this so good and so happy a work.

1. Consider God hath saved thee by his grace. Christian! God hath saved thee; thou hast escaped the lion's mouth,

thou art delivered from wrath to come; advance the grace that saves thee in thy heart and life.

2. Consider, God left millions in their sins that day he saved thee by his grace. He left millions out and pitched upon thee. It may be hundreds also, yea thousands, were in the day of thy conversion lying before him under the preaching of the word, as thou wert, yet he took thee. Considerations of this nature affected David much, and God would have it affect thee to the advancing of his grace in thy life and conversation. Ps. lxxviii. 6-72; Deut. vii. 7.

3. Consider, perhaps the most part of those that God refused that day that he called thee by his grace, were as to conversation far better than ever thou wert. 'I was a blasphemer, I was a persecutor, I was an injurious person, but I obtained mercy!' O! this should affect thy heart, this should engage thy heart to study to advance this grace of God. 1 Tim. i. 14, 15.

4. Perhaps in the day of thy conversion thou wast more unruly than many. Like a bullock unaccustomed to the yoke, hardly tamed, thou wast brought home by strong hands. Thou wouldst not drive; the Lord Jesus must take thee up, lay thee upon his shoulder, and carry thee home to his Father's house. This should engage thy heart to study to advance the grace of God. Luke xv. 1-6.

5. It may be, many did even take offence at God in his converting and saving of thee by his grace, even as the elder son was offended with his Father for killing the fatted calf for his brother; and yet that did not hinder the grace of God, nor make God abate his love to thy soul. This should make thee study to advance the grace of God in thy heart and life. Luke xv. 25-33.

6. Consider again, that God hath allowed thee but a little time for this good work; even the few days that thou hast now to live. I mean for this good work among sinful men;

and then thou shalt go to receive that wages that grace also will give thee for thy work of eternal joy.

7. Let this also have some place upon thy heart. Every man shows subjection to the god that he serveth, yea, though that god be none other but the devil and his lusts. And wilt not thou, O man, saved of the Lord ! be much more subject to the Father of spirits and live ? Alas ! they are pursuing their own damnation, yet they sport it, and dance all the way they go. They serve that god with cheerfulness and delight, who at last will plunge them into the everlasting gulf of death, and torment them in the fiery flames of hell. But thy God is the God of salvation, and 'o God thy Lord belong the issues from death. Wilt not thou serve him by whom thou art to be made blessed for ever ?

Objection. 'This is that which kills me. Honor God I cannot. My heart is so wretched, so spiritless, and desperately wicked, I cannot.'

Answer. What dost thou mean by 'cannot ?' 1. If thou meanest thou hast no strength to do it, thou hast said an untruth ; for "stronger is he that is in us, than he that is in the world." 1 John iv. 4. 2. If thou meanest thou hast no will, then thou art out also ; for every Christian (in his right mind) is a willing man, and the day of God's power hath made him so. Psalm cx. 3. 3. If thou meanest that thou wantest wisdom, that is thine own fault. "If any man lacks wisdom, let him ask it of God, who giveth to all men liberally, and upbraideth not." Jam. i. 5.

Objection. 'I cannot do things as I would.'

Answer. No more could the best of the saints of old. "To will is present with me," said Paul, "but how to perform that which is good I find not." And again, "The flesh lusteth against the Spirit, and the Spirit against the flesh ; and these are contrary the one to the other ; so that ye cannot do the things that ye would." Rom. vii. 18 ; Gal. v. 17.

And here indeed lies a great discovery of this truth, "Ye are saved by grace." For the children of God, whilst here, notwithstanding their conversion to God, and salvation by Christ through grace, are so infirm and weak, by reason of a body of death that yet remaineth in them, that should even the sin that is in the best of their performances be laid to their charge, according to the tenor of the covenant of works, they would find it impossible ever to get into glory. But why do I talk thus? It is impossible that those that are saved by grace should have their infirmities laid to their charge as afore. For they are not under the law; they are included by the grace of God in the death and blood of the Son of God, "who ever liveth to make intercession for them at the right hand of God." Whose intercession is so prevalent with the Father, as to take away the iniquity of our holy things from his sight, and to present us holy, and unreprouable, and unblamable, in his sight. To him, by Christ Jesus, through the help of the blessed Spirit of grace, be given praise, and thanks, and glory, and dominion, by all his saints, now and for ever. Amen.

JUSTIFICATION

BY

AN IMPUTED RIGHTEOUSNESS:

OR,

NO WAY TO HEAVEN BUT BY JESUS CHRIST.

JUSTIFICATION

BY AN IMPUTED RIGHTEOUSNESS.

CHAPTER I.

MEN ARE JUSTIFIED WHEN IN THEMSELVES SINNERS.

JUSTIFICATION is to be diversely taken in the Scripture. 1. Sometimes it is taken for the justification of persons. 2. Sometimes for the justification of actions. 3. And sometimes for the justification of the person and actions too.

It is taken for the justification of *persons*; and that, 1. As to justification with God; or, 2. As to justification with men. As to justification with God—that is, when a man stands clear, quit, free, or in a saved condition before him, in the approbation of his holy law. As to justification with men—that is, when a man stands clear and quit from just ground of reprehension with them.

Justification also is to be taken with reference to *actions*; and that may be when they are considered, 1. As flowing from true faith; or, 2. Because the act done fulfils some transient law. 1. As actions flow from faith, so they are justified, because done before God in, and made complete through the perfections of Jesus Christ. 1 Pet. ii. 5; Heb. xiii. 15; Rev. viii. 1–4. 2. As by the doing of the act some transient law is fulfilled; as when Jehu executed judgment upon the house of Ahab. “Thou hast done well,” said God to

him, "in executing that which is righteous in mine eyes, and hast done to the house of Ahab all that was in mine heart." 2 Kings x. 30. As to such acts, God may or may not look at the qualification of those that do them; and it is clear that he had not respect to any good that was in Jehu, in the justifying of this action; nor could he, for Jehu stuck close yet to the sins of Jeroboam, but "took no heed to walk in the law of the Lord God of Israel." Chap. x. 29, 31. I might hence also show you, that a man may be justified, even then when his action is condemned; also that a man may be in a state of condemnation, when his action may be justified.

But with these distinctions I will not take up time, my intention being to treat of justification, as it sets a man free or quit from sin, the curse and condemnation of the law in the sight of God, in order to eternal salvation.

And that I may with the more clearness handle this point before you, I will lay down and speak to this proposition—
THAT THERE IS NO OTHER WAY FOR SINNERS TO BE JUSTIFIED FROM THE CURSE OF THE LAW IN THE SIGHT OF GOD, THAN BY THE IMPUTATION OF THAT RIGHTEOUSNESS LONG AGO PERFORMED BY, AND STILL RESIDING WITH THE PERSON OF JESUS CHRIST.

The terms of this proposition are easy; yet if it will help, I will speak a word or two for explication. (1.) By a sinner, I mean one that has transgressed the law; for "sin is the transgression of the law." 1 John iii. 4. (2.) By the curse of the law, I mean that sentence, judgment, or condemnation which the law pronounceth against the transgressor. Gal. iii. 10. (3.) By justifying righteousness, I mean that which stands in the doing and suffering of Christ when he was in the world. Rom. v. 19. (4.) By the residing of this righteousness in Christ's person, I mean, it still abides with him as to the action, though the benefit is bestowed upon those that are his. (5.) By the imputation of it to us, I mean God's making it ours by an act of his grace, that we by it

might be secured from the curse of the law. (6.) When I say there is no other way to be justified, I cast away to that end the law, and all the works of the law as done by us.

Thus I have opened the terms of the proposition.

Now the first two—namely, what sin and the curse are—stand clear in all men's sight, unless they be Atheists, or desperately heretical. I shall therefore in few words, clear the other four.

First, Justifying righteousness is the doing and suffering of Christ when he was in the world. This is clear, because we are said to be "justified by his obedience," (Rom. v. 19;) by his obedience to the law. Hence he is said again to be the end of the law for that very thing. "Christ is the end of the law for righteousness," &c. Rom. x. 4. The *end*, what is that? Why, the requirement or demand of the law. But what is it? Why, righteousness, perfect righteousness. Gal. iii. 10. Perfect righteousness, what to do? That the soul concerned might stand spotless in the sight of God. Rom. i. v. Now this lies only in the doings and sufferings of Christ; for "by his obedience many are made righteous." Wherefore as to this Christ is the end of the law—that being found in his obedience, that becomes to us sufficient for our justification. Hence, we are said to be made righteous by his obedience; yea, and to be washed, purged, and justified by his blood. Heb. ix. 14; Rom. v. 9, 18, 19.

Secondly, That this righteousness still resides in and with the person of Christ, even then when we stand just before God thereby, is clear; for we are said, when justified, to be justified "in him."—"In the Lord shall all the seed of Israel be justified." And again, "Surely, shall one say, in the Lord have I righteousness," &c. And again, "For of him are ye in Christ Jesus, who is made unto us of God righteousness." Isa. xlv. 24, 25; 1 Cor. i. 30. Mark, the righteousness is still "in him," not "in us;" even then when we are made partakers of the benefit of it, even as the wing and

feathers still abide in the hen when the chickens are covered, kept, and warmed thereby.

For as my doings, though my children are fed and clothed thereby, are still my doings, not theirs, so the righteousness wherewith we stand just before God from the curse, still resides in Christ, not in us. Our sins when laid upon Christ, were yet personally ours, not his; so his righteousness when put upon us, is yet personally his, not ours. What is it, then? Why, "he was made to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. v. 21.

Thirdly, It is therefore of a justifying virtue only by imputation, or as God reckoneth it to us; even as our sins made the Lord Jesus a sinner—nay, sin—by God's reckoning them to him. It is absolutely necessary that this be known of us; for if the understanding be muddy as to this, it is impossible that such should be sound in the faith. Also in temptation, that man will be at a loss that looketh for righteousness for justification in himself, when it is to be found nowhere but in Jesus Christ. The apostle, who was his craftsman as to this, was always "looking to Jesus," that he "might be found in him," (Phil. iii. 6–8,) knowing that nowhere else could peace or safety be had. And indeed this is one of the greatest mysteries in the world—namely, that a righteousness that resides with a person in heaven should justify me, a sinner, on earth.

Fourthly, Therefore the law and the works thereof, *as to this*, must by us be cast away; not only because they here are useless, but also, being retained, they are a hindrance. That they are useless is evident; for salvation comes by another name. Acts iv. 12. And that they are a hindrance, is clear; for the very adhering to the law, though it be but a little, or in a little part, prevents justification by the righteousness of Christ. Rom. ix. 31, 32.

What shall I say? *As to this*, the moral law is rejected,

the ceremonial law is rejected, and man's righteousness is rejected; for they are here both weak and unprofitable. (Rom. viii. 2, 3; Gal. iii. 21; Heb. x. 1-12.) Now if all these and their works as to our justification, are rejected, where but in Christ is righteousness to be found?

Thus much, therefore, for the explication of the proposition—namely, THAT THERE IS NO OTHER WAY FOR SINNERS TO BE JUSTIFIED FROM THE CURSE OF THE LAW IN THE SIGHT OF GOD, THAN BY THE IMPUTATION OF THAT RIGHTEOUSNESS LONG AGO PERFORMED BY, AND STILL RESIDING WITH, THE PERSON OF JESUS CHRIST.

Now, from this proposition I draw these two positions—*First*, That men are justified from the curse of the law before God, while sinners in themselves. *Secondly*, That this can be done by no other righteousness than that long ago performed by, and residing with, the person of Jesus Christ.

Let us, then, now enter into the consideration of the first of these—namely, That MEN ARE JUSTIFIED FROM THE CURSE OF THE LAW BEFORE GOD WHILE SINNERS IN THEMSELVES. This I shall manifest, 1st By touching upon the mysterious act of our redemption. 2. By giving you plain texts which discover it; and, 3. By reasons drawn from the texts.

For the first of these; namely, the mysterious act of our redemption: and that I shall speak of under these two heads—1. I shall show you *what* that is; and, 2. *How* we are concerned therein.

First. That which I call, and that rightly, the mysterious act of our redemption, is Christ's suffering as a common, though a particular person, and as a sinner, though always completely righteous.

That he suffered as a common person is true. By *common*, I mean a *public* person, or one that presents the body of mankind in himself. This a multitude of scriptures bear witness to, especially that fifth chapter to the Romans, where

by the apostle he is set before us as the head of all the elect, even as Adam was once head of all the world. Thus he lived, and thus he died; and this was a mysterious act.

And that he should die as a sinner, when yet himself did "no sin, nor had any guile found in his mouth," made this act more mysterious. 1 Pet. i. 19; ii. 22; iii. 18. That he died as a sinner is plain—"He hath made him to be sin." "And the Lord hath laid upon him the iniquity of us all." Isaiah liii. That, then, as to his own person he was completely sinless is also as truly manifest, and that by a multitude of scriptures.

Now, I say, that Jesus Christ should be thus considered, and thus die, was the great mystery of God. Hence Paul tells, that when he preached "Christ crucified," he preached not only the "wisdom of God," but the "wisdom of God in a mystery," even his "hidden wisdom;" for, indeed this wisdom is hidden, and kept close from the "fowls of the air." 1 Cor. i. 23; ii. 7, 8. It is also so mysterious, that it goes beyond the reach of all men, except those to whom an understanding is given of God to appreciate it. 1 John v. 20; 1 Cor. ii. 14. That one particular man should represent all the elect in himself, and that the Most Righteous should die as a sinner, yea, as a sinner by the hand of a just and holy God, is a mystery of the greatest depth.

Secondly, And now I come to show you how the elect are concerned therein; that is, in this mysterious act of this most blessed One; and this will make this act yet more mysterious to you.

Now, then, we will speak of this first, as to how Christ prepared himself thus mysteriously to act. He took hold of our nature. I say, he took hold of *us*, by taking upon him flesh and blood. The Son of God therefore, took not upon him a particular person, though he took to him a body and soul; but that which he took was, as I may call it, a lump of the common nature of man, and by that, hold of

the whole elect seed of Abraham. "For verily he took not on him the nature of angels, but he took on him the seed of Abraham." Heb. ii. 16.

Hence he, in a mystery, became us, and was counted as all the men that were or should be saved. And this is the reason why we are said to *do*, when only Jesus Christ did *do*. As for instance—When Jesus Christ fulfilled the righteousness of the law, it is said it was fulfilled in us, because indeed fulfilled in our nature. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us," &c. But because none should appropriate this unto themselves that have not had passed upon them a work of conversion, therefore he adds, "who walk not after the flesh, but after the Spirit." For there being a union between head and members, though things may be done by the head, and that for the members, the things are counted to the members, as if not done only by the head. The "righteousness of the law is fulfilled in us;" and that truly, because fulfilled in that common nature which the Son of God took of the Virgin. Wherefore, in this sense *we* are said to do what only was done by him; even as the client doth by his lawyer, when his lawyer personates him; the client is said to do, when it is the lawyer only that does; and to overcome by doing, when it is the lawyer that overcomes; the reason is, because the lawyer does in the client's name. How much more then may it be said *we* do, when only Christ does; since he does what he does, not in our name only, but in our nature too. "For the law of the Spirit of life in Christ Jesus, (not in me,) has set me free from the law of sin and death." (Rom. viii. 1-3;) he doing in his common flesh what could not be done in my particular person, that so I might have the righteousness of the law

fulfilled in me, my flesh assumed by Christ; though impossible to be done, because of the weakness of my person.

The reason of all this is, because we are said to be in him in his doing—in him by our flesh, and also by the election of God.

—Nor doth this doctrine hinder or forestall the doctrine of regeneration or conversion; nay, it lays a foundation for it. For by this doctrine we gather assurance that Christ will have his own; for if already they live in their head, what is that but a pledge that they shall live in their persons with him? and, consequently, that to that end they shall, in the times allotted for that end, be called to a state of faith, which God has ordained shall precede and go before their personal enjoyment of glory.

Nor doth this hinder their partaking of the symbol of regeneration, and of their other privileges to which they are called in the day of grace. Yea, it lays a foundation for all these things. For if I am dead with Christ, let me be like one dead with him, even to all things to which Christ died when he hanged on the tree; and then he died to sin, to the law, and to the rudiments of this world. Rom. vi. 10; vii. 4; Col. ii. 20. And if I be risen with Christ, let me live, like one born from the dead, in newness of life; and having my mind and affections on the things where Christ now sitteth on the right hand of God. And indeed he professes in vain that talketh of these things, and careth not to have them also answered in himself. This was the apostle's way—namely, to covet to know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death. Phil. iii. 9–13.

And when we are thus, that thing is true, both in him and us. Then as is the heavenly, such are they that are heavenly; for he that saith he is in him, and by being in him a partaker of these privileges by him, ought himself so to walk, even as he walked. 1 Cor. xv. 48; 1 John ii. 6, 8.

CHAPTER II.

SCRIPTURE PROOFS OF THE FIRST POSITION.

BUT to pass this digression, and to come to my argument—namely, that men are justified from the curse of the law before God, while sinners in themselves.

This is evident by what hath already been said; for if the justification of their persons is by, in, and through Christ; then it is not by, in, and through their own doings. Nor was Christ engaged in this work but of necessity, even because else there had not been salvation for the elect. “Father,” (saith he,) “if it be possible, let this cup pass from me.” Matt. xxvi. 39. If what be possible? ‘Why, that my elect may be saved, and I not spill my blood.’ Wherefore he saith again, “Christ ought to suffer.” Christ must needs have suffered; for without shedding of blood is no remission of sin. Luke xxiv. 26; Acts xvii. 3; Heb. ix. 22.

We will now come to the present state and condition of those that are justified; I mean with respect to their own qualifications, and so prove the truth of this our great position. And this I will do, 1. By giving you plain texts that discover it, and that consequently prove our point. 2. And after that, by giving you reasons drawn from the texts.

For the first of these. First, “Speak not in thine heart” (no, not in thine heart!) “after that the Lord thy God hath cast out thine enemies before thee, saying, For my righteousness do I possess the land.—Not for thy righteousness, or for the uprightness of thine heart, dost thou go in to possess the land. Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness, for thou art a stiff-necked people.” Deut. ix. 4–6.

In these words, very fit for our purpose, two things are worthy our consideration. 1. The people here spoken to were the people of God; and so by God himself are they here twice acknowledged to be—"The Lord thy God, the Lord thy God." So, then, the righteousness here intended, is not the righteousness that is in the world, but that which the people of God perform. 2. The righteousness here intended is not some, but all, and every whit, of that the church performs to God. "Say not in thine heart, after the Lord hath brought thee in, it was for my righteousness." No; all thy righteousness, from Egypt to Canaan, will not purchase Canaan for thee! That this is true, is evident, because it is thrice rejected—"Not for thy righteousness—not for thy righteousness—not for thy righteousness, dost thou possess the land." Now if the righteousness of the people of God of old could not merit for them Canaan, which was but a type of heaven, how can the righteousness of the world now obtain heaven itself? I say again, if godly men, as these were, could not by their works purchase the type of heaven, then must the ungodly be justified, (if ever they be justified from the curse and sentence of the law,) while sinners in themselves. The argument is clear; for if good men, by what they do cannot merit the less, bad men, by what they do cannot merit more.

Secondly. "Remember me, O my God, for this; and wipe not out my good deeds that I have done." Neh. xiii. 14.

These words were spoken by holy Nehemiah, and that at the end of all the good that we read he did in the world. Also, the deeds here spoken of were deeds done for God, for his people, for his house, and for the offices thereof. Yet godly Nehemiah durst not stand before God in these, nor yet suffer them to stand to his judgment by the law; but prayed to God (verse 22) to be merciful both to him and them, and to spare him "according to the multitude of his mercy."

God blots out no good but for the sake of sin; and foras-

much as this man prays God would not blot out his, it is evident that he was conscious to himself that in his good works was sin. Now, I say, if a good man's works are in danger of being overthrown because there is in them a tang or taint of sin, how can bad men think to stand just before God in their works, which are in all parts full of sin? Yea, if the works of a sanctified man are blameworthy, how shall the works of a bad man set him clear in the eyes of Divine justice?

Thirdly. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we do all fade away as a leaf; and our iniquities, like the wind, have taken us away." Isa. lxiv. 6.

In these words we have a relation both of persons and things. 1. Of persons. And they are a righteous people, a righteous people put all together—"We, we all are," &c. 2. The condition of this people, even of all of them, take them at the best, are, and that by their own confession, "as an unclean thing." 3. Again, the things here attending this people are their good things, put down under this large character, "Righteousnesses, *all* our righteousnesses." These expressions therefore comprehend all their religious duties, both before and after faith too. But what are all these righteousnesses? Why, they are all as "filthy rags" when set before the justice of the law; yea, it is also confessed, and that by these people, that their iniquities, notwithstanding all their righteousnesses, like the wind, if grace prevent not, would "carry them away." This being so, how is it possible for one that is in his sins to work himself into a spotless condition by works done before faith, by works done by natural abilities? or to perform a righteousness which is able to look God in the face, his law in the face, and to demand and obtain the forgiveness of sins, and the life that is eternal? It cannot be. Men must therefore be justified from the curse in the sight of God, while sinners in themselves, or not at all.

Fourthly. "There is not a just man upon the earth, that doeth good, and sinneth not." Eccles. vii. 20; 1 Kings viii. 46.

Although the words before are large, yet these seem far larger. There is not a man, not a just man, not a just man upon the earth, that doth good, and sinneth not. Now, if no good man, if no good man upon earth doth good, and sinneth not, then no good man upon earth can set himself by his own actions justified in the sight of God, for he has sin mixed with his good. How then shall a bad man, any bad man, the best bad man upon earth, think to set himself by his best things just in the sight of God? And if the tree makes the fruit either good or evil, then a bad tree (and a bad man is a bad tree) can bring forth no good fruit; (Matt. vii. 16;) how then shall such a one do that, that shall cleanse him from his sin, and set him as spotless before the face of God?

Fifthly. "Hearken to me, ye stout-hearted, that are far from righteousness: I bring near my righteousness," &c. Isa. xlv. 12, 13. 1. This call is general, and so proves, whatever men think of themselves, that in the judgment of God there are none at all righteous men, as men are far from being so. 2. This general offer of righteousness, of the righteousness of God, declares that it is in vain for men to think to be set just and righteous before God by any other means. 3. There is here also insinuated, that for him that thinks himself the worst, God has prepared a righteousness, and therefore would not have him despair of life that sees himself far from righteousness. From all these scriptures, therefore, it is manifest that men must be justified from the curse of the law in the sight of God while sinners in themselves.

Sixthly. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. xi. 28.

Here we have a laboring people, a people laboring for life; but by all their labor, you see, they cannot ease themselves;

their burden still remains upon them ; they yet are heavy laden. The load here is, doubtless guilt of sin, such as David had, when he said by reason thereof "he was not able to look up." Psal. xxxviii. 3-5. Hence, therefore, you have an experiment set before you, of those that are trying what they can do for life ; but behold, the more they stir, the more they sink under the weight of the burden that lies upon them. And the conclusion—to wit, Christ's call to them to come to him for rest—declares that, in his judgment rest was not to be had elsewhere. And I think one may with as much safety adhere to Christ's judgment as to any man's alive ; wherefore men must be justified from the curse in the sight of God while sinners in themselves.

Seventhly. "There is none righteous, no, not one : there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable ; there is none that doeth good, no, not one." Rom. iii. 10-12.

These words have respect to a righteousness which is justified by the law ; and they conclude that none by his own performances is righteous with such a righteousness. And it is concluded from five reasons—1. Because they are not good. For a man must be good, before he doth good ; and perfectly good, before he doth good and sinneth not. 2. Because they understand not. How then should they do good ? For a man must know before he does, else how should he direct himself to do ? 3. Because they want a heart. They seek not after God according to the way of his own appointment. 4. They are all gone out of the way. How then can they walk therein ? 5. They are together become unprofitable. What worth or value then can there be in any of their doings ?

These are the reasons by which he proves that there is "none righteous, no, not one." And the reasons are

weighty; for by them he proves the tree is not good; how then can it yield good fruit?

Now, as he concludes from these five reasons that not one indeed is righteous, so he concludes by five more that none can do good to make him so.—1. For that internally they are as an open sepulchre, full of dead men's bones. Their minds and consciences are defiled; how then can sweet and good proceed from thence? Verse 13; Matt. xxiii. 27; Tit. i. 15; Isaiah xlv. 20; Jer. xvii. 9. 2. Their throat is filled with this stink; all their vocal duties therefore smell thereof. 3. Their mouth is full of cursing and bitterness; how then can there be found one word that should please God? 4. Their tongue, which should present their praise to God, has been used to work deceit; how then, until it is made a new one, should it speak in righteousness? 5. The poison of asps is under their lips; therefore whatever comes from them, must be polluted. Thus, you see, he sets forth their internal part; which being a true report, as to be sure it is, it is impossible that any good should so much as be framed in such an inward part, or come clean out of such a throat, by such a tongue, through such lips as these. Rom. iii. 11–14.

And yet this is not all: he also proves, and that by five reasons more, that it is not possible they should do good.—1. "Their feet are swift to shed blood." (verse 15.) This implies an inclination, an inward inclination to evil courses; a quickness of motion to do evil, but a backwardness to do good. 2. "Destruction and misery are in their ways." (verse 16.) Take "ways," for their "doings," and in the best of them destruction lurks, and misery yet follows them at the heels. 3. "The way of peace they have not known," (verse 19;) that is far above out of their sight. Wherefore the labor of these foolish ones will weary every one of them, because "they know not the way that goes to the city." 4. "There is no fear of God before their eyes." (verse 18.)

How then can they do anything with that godly reverence of his holy Majesty that is and must be essential to every good work? For to do things, but not in God's fear, to what will it amount? Will it avail? 5. All this while they are under a law that calls for works that are perfectly good, that will accept of none but what are perfectly good, and that will certainly condemn them because they neither are nor can be perfectly good. "For whatsoever things the law saith, it saith it to them that are under the law; that every mouth may be stopped, and all the world become guilty before God." (verse 19.)

Thus you see that Paul here proves by fifteen reasons that none are, nor can be, righteous before God by works that they can do. Therefore men must be justified from the curse in the sight of God, while sinners in themselves.

Eighthly. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets," &c. (verse 21.)

This text utterly excludes the law. What law? The law of works, the moral law. (verse 27.) And it makes mention of another righteousness, even a righteousness of God; for the righteousness of the law is the righteousness of men, men's "own righteousness." Phil. iii. 9.

Now, if the law, as to a justifying righteousness, is rejected, then the very matter upon and by which man should work is rejected; and if so, then he must be justified by the righteousness of God, or not at all; for he must be justified by a righteousness that is without law; namely, the righteousness of God. Now this righteousness of God, whatever it is, to be sure it is not a righteousness that flows from men; for that, as I said, is rejected, and the righteousness of God opposed unto it, being called a righteousness that is "without the law," without our personal obedience to it. It is "the righteousness of God," or a righteousness of God's completing, a righteousness of God's bestowing, a righteousness

that God also gives unto, and puts upon, all them that believe, (verse 22;) a righteousness that stands in the works of Christ, and that is imputed both by the grace and justice of God. Rom. iii. 24-26.

Where, now, is room for man's righteousness, either in the whole, or as to any part thereof? I say, where, as to justification with God?

Ninthly. "What shall we say then, that Abraham our father, as pertaining to the flesh, hath found?"

Now the apostle is at the root of the matter. For Abraham is counted the father of the faithful; consequently the man whose way of attaining justification must needs be exemplary to all the children of Abraham.

Now the question is, How Abraham found?—how he found that which some of his children sought and missed? (Rom. ix. 32.) That is, how he found justifying righteousness; for it was that which Israel sought, and attained not unto. (chap. xi. 7.) "Did he find it (saith Paul) by the flesh?" or, as he was in the flesh? or by acts and works of the flesh? But what are they? Why, the next verse tells you—they are the works of the law. "If Abraham were justified by works," that is, "as pertaining to the flesh;" for the works of the law are none other but the best sort of the works of the flesh. And so Paul calls all them that he had before his conversion to Christ: "If any other man (saith he) thinketh he hath whereof he may trust in the flesh, I more." And then he counteth up several of his privileges, to which he at last adjoineth the righteousness of the moral law, saying, "Touching the righteousness which is in the law, I was blameless." Phil. iii. 4-6.

And it is proper to call the righteousness of the law the work of the flesh, (2 Cor. iii. 8,) because it is the work of a man, of a man in the flesh; for the Holy Ghost doth not attend the law, or the word thereof, as to this, in man, as man; that has confined itself to another ministration, whose

glorious name it bears. I say, it is proper to call the works of the law the works of the flesh, (James iii. 10,) because they are done by that selfsame nature in and out of which come all those things that are more grossly so called, (Gal. v. 19, 20,)—namely, from the corrupt fountain of fallen man's polluted nature.

This, saith he, was not the righteousness by which Abraham found justification with God. "For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted to him for righteousness." (See Rom. iv. 2-11.) This "believing" is also set in flat opposition to "works," and to the "law of works." Wherefore, upon pain of great contempt to God, it must not be reckoned as a work to justify withal, but rather as that which receiveth and applieth that righteousness.

From all this, therefore, it is manifest, that men must be justified from the curse of the law in the sight of God while sinners in themselves. But,

Tenthly. "Now to him that worketh, is the reward not reckoned of grace, but of debt." Rom. iv. 4.

These words do not only back what went before, to the rejection of the law for righteousness as to justification with God; but supposing the law was of force to justify, life must not be admitted to come that way, because of the evil consequences that will unavoidably flow therefrom.

1. By this means, grace, and justification by grace, would be rejected; and that would be a foul business; "it would not be reckoned of grace."

2. By this, God would become the debtor, and so the underling; and so we in this the more honorable. It would not be reckoned of grace, but "of debt:" and what would follow from hence? Why, 1. By this we should frustrate the design of Heaven, which is, to justify us freely by grace, through a redemption brought in by Christ. Rom. iii. 24-26; Eph. ii.

8-13. 2. By this we should make ourselves the saviours, and jostle Christ quite out of doors. Gal. v. 2-4. 3. We should have heaven at our own disposal, as a debt, not by promise, and so not be beholden to God for it. Gal. iii. 18. It must, then, be of grace, not of works, for the preventing of these evils.

Again ; it must not be of works, because, if it should, then God would be the debtor, and we the creditor. Now much blasphemy would flow from hence ; as, 1. God himself would not be his own to dispose of ; for the inheritance being God, as well as his kingdom—for so it is written, “Heirs of God,” Rom. viii. 17,—himself, I say, must needs be our purchase. 2. If so, then we have right to dispose of him, of his kingdom and glory, and all. (“Be astonished, O heavens, at this!”) For if he be ours by works, then he is ours of debt ; if he be ours of debt, then he is ours by purchase ; and then, again, if so, he is no longer his own, but ours, and at our disposal. Therefore, for these reasons, were there sufficiency in our personal works to justify us, it would be even inconsistent with the being of God to suffer it.

So, then, men are justified from the curse in the sight of God, while sinners in themselves.

Eleventhly. “But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.” Rom. iv. 5.

These words show how we must stand just in the sight of God from the curse of the law, both as it respecteth justification itself, as also the instrument or means that receiveth that righteousness which justifieth.

First, As for that righteousness that justifieth, it is not personal performances in us ; for the person here justified stands, in that respect, as one that worketh not, as one that is ungodly.

Secondly, As it respecteth the instrument that receiveth it, that faith, as in the point of justifying righteousness, will

not work, but believe, but receive the works and righteousness of another; for works and faith in this are set in opposition. He doth not work—he doth believe. “He worketh not, but believeth on him who justifieth us, ungodly.” As Paul also saith in another place, “The law is not of faith.” Gal. iii. 12. And again. Works saith on this wise; faith far different. The law saith, ‘Do this, and live.’ But the doctrine of faith saith, “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness,” &c. Rom. x. 5, 10.

Objection. ‘But faith is counted for righteousness.’

Answer. True; but yet consider, that by faith we do oft understand its object—the doctrine of remission of sins, as well as the act of believing. But again; faith, when it hath received the Lord Jesus, hath done that which pleaseth God; therefore, the very act of believing is the most noble in the world. Believing sets the crown upon the head of grace; it sets its seal to the truth of the sufficiency of the righteousness of Christ, (John iii. 33,) and giveth all the glory to God; and therefore it is a righteous act; but Christ himself is the Righteousness that justifieth. Rom. iv. 25.

Besides; faith is a *relative* act, and hath its relation as such: its relation is, the righteousness that justifieth, which is therefore called the righteousness *of* faith, or that with which faith hath to do. Rom. x. 6. Separate these two, and justification cannot be, because faith now wants his righteousness. And hence it is you have so often such sayings as these—“He that believeth in me,—he that believeth on him,—believe in the Lord Jesus Christ, and thou shalt be saved.” John vi. 35–40. Faith, then, as separate from Christ, doth nothing; nothing neither with God nor man; because it wants its relative object. But let it go to the Lord Jesus; let it behold him as dying, &c., and it fetches righteousness,

and life, and peace out of the virtue of his blood, &c., (Acts x. 39, 41, 43;) or rather, sees it there as sufficient for me to stand just thereby in the sight of Eternal Justice. "For him hath God set forth to be a propitiation through faith (belief) in his blood," with intent to justify "him that believeth in Jesus." Rom. iii. 25, 26.

Twelfthly. "Even as David also describeth the blessedness of the man to whom God imputeth righteousness without works." Rom. iv. 6.

Did our adversaries understand this one text, they would not so boldly affirm, as they do, that the words, "impute, imputed, imputeth, imputing," &c. are not used in Scripture but to express men really and personally to be that which is imputed unto them.

But to come to the point: what righteousness hath that man that hath no works? Doubtless none of his own; yet God imputeth righteousness to him. Yea, what works of that man doth God impute to him, that he yet justifies as ungodly? Further, he that hath works, as to justification from the curse before God, not one of them is regarded of God; so, then, it mattereth not whether thou hast righteousness of thine own or none.

Blessed is the man to whom the Lord "imputeth righteousness without works." Man's blessedness, then, the blessedness of justification from the curse in the sight of God, lieth not in good works done by us, either before or after faith received, but in a righteousness which God imputeth without works; as we work not, as we are ungodly. "Blessed is the man whose iniquities are forgiven, and whose sin is covered." (Ver. 7.) To forgive and to cover are acts of mercy, not because of our merit. Besides, where sin is real, there can be no perfect righteousness; but the way of justification must be through perfect righteousness, therefore by another than our own. "Blessed is the man to whom the Lord will not impute sin." (Ver. 8.) The first cause, then, of justifica-

tion before God, dependeth upon the will of God, who will justify because he will; therefore the meritorious cause must also be of his own providing, else his will cannot herein be absolute; for if justification depend upon our personal performances, then not upon the will of God. He may not have mercy upon whom he will, but on whom man's righteousness will give him leave. Rom. ix. 15, 18. But his will, not ours, must rule here; therefore his righteousness, and his only. So, then, men are justified from the curse in the sight of God, while sinners in themselves.

CHAPTER III.

EXAMPLES OF JUSTIFIED PERSONS.

HAVING passed over these few scriptures, I shall come to particular instances of persons who have been justified ; and shall briefly touch their qualifications in the act of God's justifying them. First, By the Old Testament examples. Secondly, By the New.

I. By the Old Testament examples.

First. "And unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." Gen. iii. 21.

In the beginning of this chapter you find these two persons reasoning with the serpent, the effect of which discourse was, they take of the forbidden fruit, and so break the command of God. (verse 7-15.) This done, they hide themselves, and cover their nakedness with aprons. But God finds out their sin, from the highest branch even to the roots thereof.

What followeth? Not one precept by which they should by works obtain the favor of God, but the promise of a Saviour ; of which promise this 21st verse is a mystical interpretation : "The Lord God made them coats of skins, and clothed them." (verse 21.)

Hence observe, 1. That these coats were made, not before, but after they had made themselves aprons ; a plain proof their aprons were not sufficient to hide their shame from the sight of God. 2. These coats were made not of Adam's inherent righteousness, for that was lost before by sin, but of the skins of the slain lambs, types of the death of Christ, and of the righteousness brought in thereby. "By whose stripes we are healed." Isa. liii. 3. This is further manifest ; for the coats, God made them ; and for the persons,

God clothed them therewith; to show that as the righteousness by which we must stand just before God from the curse is a righteousness of Christ's performing, not of theirs; so he, not they, must put it on them also. For of God we are in Christ, and of God his righteousness is made ours. 1 Cor. i. 30.

But, I say, If you would see their antecedent qualifications, you find them under two heads—1. Rebellion. 2. Hypocrisy. Rebellion, in breaking God's command; hypocrisy, in seeking how to hide their faults from God. Expound this by gospel language, and then it shows that men are justified from the curse in the sight of God while sinners in themselves.

Secondly. "The Lord had respect to Abel and to his offering." Gen. iv. 4.

By these words we find the person first accepted. "The Lord had respect unto Abel." And indeed, where the person is not first accepted, the offering will not be pleasing. The altar sanctifies the gift, and the temple sanctifieth the gold. Matt. xxiii. 16–21. So the person, the condition of the person, is that which makes the offering either pleasing or despising. In the epistle to the Hebrews it is said, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." Heb. xi. 4. Righteous before he offered his gift, as his sacrifice testified; for God accepted it.

By faith he offered. Wherefore faith was precedent, or before he offered. Now faith hath to do with God through Christ; not with him through our works of righteousness. Besides, Abel was righteous before he offered, before he did do good, otherwise God would not have testified of his gift. "By faith he obtained witness that he was righteous," for God approved of his gifts. Now faith, I say, as to our standing quit before the Father, respects the promise of forgiveness of sins through the undertaking of the Lord Jesus.

Wherefore Abel's faith as to justifying righteousness before God looked not forward to what should be done by himself, but back to the promise of the Seed of the Woman, that was to destroy the power of hell, and "to redeem them that were under the law." Gen. iii. 15; Gal. iv. 4, 5. By this faith he shrouds himself under the promise of victory, and the merits of the Lord Jesus. Now being there, God finds him righteous; and being righteous, "he offered to God a more excellent sacrifice than his brother;" for Cain's person was not first accepted through the righteousness of faith going before, although he seemed foremost as to personal acts of righteousness. Gen. iv. Abel therefore was righteous before he did good works, but that could not be but alone through that respect God had to him for the sake of the Messiah promised before. Chap. iii. 15. But the Lord's so respecting Abel presupposeth at that time he stood in himself by the law a sinner; otherwise he needed not to be respected for and upon the account of another. Yea, Abel also, forasmuch as he acted faith before he offered sacrifice, must thereby entirely respect the promise; which promise was not grounded upon a condition of works to be found in Abel, but in and for the sake of the Seed of the Woman, which is Christ; (Gal. iv. 4;) which promise he believed, and so took it for granted that this Christ should break the Serpent's head—that is, destroy by himself the works of the devil; namely, sin, death, the curse, and hell. By this faith he stood before God righteous, because he had put on Christ; and being thus, he offered; by which act of faith God declared he was pleased with him, because he accepted of his sacrifice.

Thirdly. "And the Lord said unto her,—The elder shall serve the younger." Gen. xxv. 23.

These words, after Paul's exposition, are to be understood of justification in the sight of God, according to the purpose and decree of electing love, which had so determined long before that one of these children should be received to eter-

nal grace. But mark, not by works of righteousness which they should do, but “before they had done either good or evil;” otherwise “the purpose of God” according to election, not of works, but of him that calleth, “could not stand,” but fall in pieces. Rom ix. 10–12. But none are received into eternal mercy but such as are just before the Lord by a righteousness that is complete; and Jacob having done no good, could by no means have that of his own, and therefore it must be some other righteousness, and so himself be justified from the curse, in the sight of God, while a sinner in himself.

Fourthly. The same may be said concerning Solomon, whom the Lord loved with special love as soon as born into the world, (2 Sam. xii. 24, 25,) which he also confirmed with signal characters. “He sent (saith the Holy Ghost) by the hand of Nathan the prophet, and he called his name Jedidiah, because the Lord loved him.” Was this love of God extended to him because of his personal virtues? No, verily; for he was yet an infant. He was justified then in the sight of God from the curse, by another than his own righteousness.

Fifthly. “And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.” Ezek. xvi. 6. The state of this people you have in the former verses described, both as to their rise and practice in the world. (verse 1–5.) 1. As to their *rise*. Their original was the same with Canaan, the men of God’s curse. Gen. ix. 25. “Thy birth and thy nativity is of the land of Canaan;” the same with other carnal men. (Rom. iii. 9.) “Thy father was an Amorite, and thy mother a Hittite.” 2. Their condition. That is showed us by this emblem—1. They had not been washed in water. 2. They had not been swaddled. 3. They had not been salted. 4. They brought filth with them into the world. 5. They lay polluted in their cradle. 6. They were with-

out strength to help themselves. Thus they appear and come by generation. Again, as to their *practice*—1. They polluted themselves in their own blood. 2. They so continued till God passed by. “And when I passed by thee, I saw thee polluted in thine own blood;” in thy blood, in thy blood; it is doubled. Thus we see they were polluted born, they continued in their blood till the day that the Lord looked upon them; polluted, I say, to the loathing of their persons, &c. Now this was the time of love. “And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.”

Question. ‘But how could a holy God say, Live, to such a sinful people?’

Answer. Though *they* had nought but sin, yet He had love and righteousness. He had, 1. Love to pity them; 2. Righteousness to cover them. “Now when I passed by thee, and looked upon thee, behold, thy time was the time of love.” Ezek. xvi. 8. What follows? 1. “I spread my skirt over thee; and, 2. “Covered thy nakedness;” yea, 3. “I swore unto thee;” and, 4. “Entered into covenant with thee;” and, 5. “Thou becamest mine.” My *love* pitied thee; my *skirt* covered thee. Thus God delivered them from the curse in his sight. “Then I washed thee with water, (after thou wast justified;) yea, I thoroughly washed away thy blood from thee, and anointed thee with oil.” (Ver. 9.) Sanctification, then, is consequential, justification goes before. The Holy Ghost by this scripture setteth forth to the life, free grace to the sons of men, while they themselves are sinners. I say, while they are unwashed, unswaddled, unsalted, but bloody sinners; for by these words, “not washed, not salted, not swaddled,” he setteth forth their unsanctified state; yea, they were not only unsanctified, but also cast out, without pity, to the loathing of their persons; yea, “no eye pitied them, to do any of these things for them;” no eye but his

whose glorious grace is unsearchable ; no eye but his who could look and love ; all others looked and loathed. But blessed be God, that hath passed by us, in that day that we wallowed in our own blood ; and blessed be God, for the skirt of his glorious righteousness, wherewith he covered us when we lay before him naked in blood ! It was when we were in our blood that he loved us ; when we were in our blood he said, Live ; therefore, men are justified from the curse in the sight of God while sinners in themselves.

Sixthly. " Now Joshua was clothed with filthy garments, and stood before the angel." Zech. iii. 3.

The standing of Joshua here is as men used to stand that were arraigned before a judge. " Joshua stood before the angel of the Lord, and Satan standing at his right hand to resist him." (Ver. 1.) The same posture as Judas stood in when he was to be condemned. " Set thou (saith David) a wicked man over him, and let Satan stand at his right hand." Psa. cix. 6-8. Thus therefore Joshua stood. Now Joshua was clothed (not with righteousness, but) with filthy rags ! Sin upon him, and Satan by him, and this before the angel ! What must he do now ? Go away ? No ; there he must stand. Can he speak for himself ? Not a word ; guilt had made him dumb. Isa. liii. 12. Had he no place clean ? No ; he was clothed with filthy garments. But his lot was to stand before Jesus Christ, that maketh intercession for transgressors. " And the Lord said unto Satan, The Lord rebuke thee, Satan ; even the Lord that hath chosen Jerusalem, rebuke thee." Zech. iii. 2. Thus Christ saveth from present condemnation those that be still in their sin and blood.

But is Joshua now quit ? No ; he standeth yet in filthy garments ; neither can he, by aught that is in him, or done by him, clear himself from him. How then ? Why, the Lord clothes him with change of raiment : the iniquities were his own, the raiment was the Lord's. " This is the heritage of the servants of the Lord, and their righteousness is of me,

saith the Lord." We will not here discourse of Joshua's sin, what it was, or when committed; it is enough to our purpose that he was clothed with filthy garments, and that the Lord made a change with him by causing his iniquity to pass from him, and by clothing him with change of raiment. But what had Joshua, antecedent to this glorious and heavenly clothing? The devil at his right hand to resist him, and himself in filthy garments. "Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake to those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." (ver. 3, 4.)

II. But to pass the Old Testament examples, and to come to the New.

First. "And when Jesus was come into the ship, he that had been possessed with the devil, prayed him that he might go with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things God hath done for thee, and hath had compassion on thee." Mark v. 18, 19.

The present state of this man is sufficiently declared in these particulars. 1. He was possessed with a devil, with devils, with many; with a whole legion, which some say is six thousand, or thereabouts. 2. These devils had so the mastery of him as to drive him from place to place, into the wilderness among the mountains, and so to dwell in the tombs among the dead. Luke viii. 3. He was out of his wits; he would cut his flesh, break his chains, nay, "no man could tame him." Mark v. 7. 4. When he saw Jesus, the devil in him, as being lord and governor there, cried out against the Lord Jesus. In all this, what qualification shows itself as precedent to justification? None but such as devils work, or as rank Bedlams have.

Yet this poor man was dispossessed, taken into God's com-

passion, and was bid to show it to the world. "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Which last words, because they are added over and above his being dispossessed of the devils, I understand to be the fruit of electing love, ("I will have compassion on whom I will have compassion,") which blesseth us with the mercy of a justifying righteousness. And all this, as by this case is manifest, without the least precedent qualification of ours.

Secondly. "And when they had nothing to pay, he frankly forgave them both." Luke vii. 42.

The occasion of these words was, that the Pharisee murmured against the woman that washed Jesus's feet, because "she was a sinner," (ver. 37;) for so said the Pharisee, and so saith the Holy Ghost. But saith Christ, Simon, I will ask thee a question—"A certain man had two debtors; the one owed him five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both." (ver. 42.)

Hence I gather these conclusions. 1. That men that are wedded to their own righteousness, understand not the doctrine of the forgiveness of sins. This is manifested by the poor Pharisee; he objected against the woman because she was a sinner. 2. Let Pharisees murmur still, yet Christ hath pity and mercy for sinners. 3. Yet Jesus doth not usually manifest mercy until the sinner hath nothing to pay. "And when they had nothing to pay, he frankly (or freely and heartily) forgave them both." If they had nothing to pay, then they were sinners; but he forgiveth no man but with respect to a righteousness; therefore that righteousness must be another's; for in the very act of mercy they are found sinners. They had nothing but debt, nothing but sin, nothing to pay. Then they were "justified freely by grace, through the redemption that is in Christ Jesus." So, then, men are justified.

from the curse in the sight of God, while sinners in themselves.

Thirdly. "And when he saw their faith, he said unto the man, Thy sins are forgiven thee." Luke v. 20.

This man had not righteousness to stand just before God withal, for his sins as yet remained unforgiven; wherefore, seeing guilt remained until Christ remitted him, he was discharged while ungodly. And observe it, the faith here mentioned is not to be reckoned so much the man's, as the faith of them that brought him; neither did it reach to the forgiveness of sins, but to the miracle of healing; yet this man in this condition had his sins forgiven him. But again; set the case, the faith was only his (as it was not), and that it reached to the doctrine of forgiveness, yet it did it without respect to righteousness in himself; for guilt lay still upon him, he had not his sins forgiven him. But this act of grace was a surprisal; it was unlooked for. ("I am found of them that sought me not." Isa. lxxv.) They came for one thing, he gave them another; they came for a cure upon his body, but, to their amazement, he cured first his soul. "Thy sins are forgiven thee."

Besides, to have his sins forgiven, betokeneth an act of grace; but grace and works as to this are opposite. Rom. xi. 6. Therefore men are justified from the curse in the sight of God while sinners in themselves.

Fourthly. "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." Luke xv. 21.

What this man was, is sufficiently declared in ver. 13, &c. As first, a riotous spender of all—of time, talent, body, and soul. 2. He added to this his rebellion great contempt of his father's house. He joined himself to a stranger, and became an associate with swine. (ver. 15, 17.)

At last, indeed, he came to himself. But then observe, 1. He sought not justification by personal performances of

his own; 2, Neither did he mitigate his wickedness; 3, Nor excuse himself before his father; but first resolveth to confess his sin; and coming to his Father, did confess it, and, that with aggravating circumstances. "I have sinned against heaven; I have sinned against thee; I am no more worthy to be called thy son." (ver. 18.) Now what he said was true or false; if true, then he had not righteousness; if false, he could not stand just in the sight of his father by virtue of his own performances. And, indeed, the sequel of the parable clears it. His father said to his servant, "Bring forth the best robe," (the justifying righteousness,) "and put it upon him; and put a ring on his hand, and shoes on his feet." (ver. 22.) This best robe, then, being in the father's house, was not in the prodigal's heart; neither stayed the father for further qualifications, but put it upon him as he was, surrounded with sin and oppressed with guilt. Therefore men are justified from the curse in the sight of God while sinners in themselves.

Fifthly. "For the Son of man is come to seek and to save that which was lost." Luke xix. 10.

The occasion of these words was, that the Pharisees murmured because "Jesus was gone to be a guest to one that was a sinner," yea, a sinner of the publicans, and these words are most fitly applied to the case in hand. For though Zaccheus climbed the tree, yet Jesus Christ found him first, and called him down by his name; adding withal, "For to-day I must abide at thy house;" which (being explained by ver. 9,) is as much as to say, 'I am come to be thy salvation.' Now this being believed by Zaccheus, he made haste and came down, and "received him joyfully." And not only so, but to declare to all, the simplicity of his faith, and that he unfeignedly accepted of this word of salvation, he said unto the Lord, and that before all present, "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accu-

sation (a supposition intimating an affirmative), I restore him fourfold." This being thus, Christ doubleth his comfort, saying to him also, and that before the people, "This day is salvation come to this house." Then, by adding the next words, he expounds the whole of the matter, "For I am come to seek and save that which was lost,"—to seek it till I find it, to save it when I find it. He finds them that sought him not, (Rom. x. 20 ;) and says, as in the case of Zaccheus, Behold me! to a people that asked not after him. So, then, seeing Jesus findeth this publican first, preaching salvation to him before he came down from the tree, it is evident he received this as he was a sinner; from which faith flowed his following words and works as a consequence.

Sixthly. "Jesus saith unto him, Verily I say unto thee, This day shalt thou be with me in paradise." Luke xxiii. 43.

This was spoken to the thief upon the cross, who had lived in wickedness all his days; neither had he so much as truly repented—no, not till he came to die; nay, when he first was hanged he then fell to railing on Christ. For though Luke leaves it out, beginning but at his conversion; yet by Matthew's relating the whole tragedy, we find him at first as bad as the other. Matt. xxvii. 44. This man, then, had no moral righteousness, for he had lived in the breach of the law of God. Indeed, by faith he believed Christ to be King, and that, when dying with him. But what was this to a personal performing the commandments? or of restoring what he had oft taken away? Yea, he confesseth his death to be just for his sin; and so leaning upon the mediation of Christ he goeth out of the world. Now he that truly confesseth and acknowledgeth his sin, acknowledgeth also the curse to be due thereto, from the righteous hand of God. So, then, where the curse of God is due, that man wanteth righteousness. Besides, he that makes to another for help, hath by that condemned his own (had he any) of utter insufficiency. But all these did this poor

creature; wherefore he must stand just from the law in the sight of God while sinful in himself.

Seventhly. "Lord, what wilt thou have me to do?" Acts ix. 6. These are the words of Saul of Tarsus.

What wilt thou have me to do? Ignorance is here set forth to the full. He hitherto knew not Jesus, neither what he would have him to do; yet a mighty man for the law of works, and for zeal towards God according to that, Thus you see that he neither knew that Christ was Lord. nor what was his mind and will—"I did it ignorantly, in unbelief." (1 Tim. i. 13-15.) I did not know him; I did not believe he was to save us; I thought I must be saved by living righteously, by keeping the law of God. This thought kept me ignorant of Jesus, and of justification from the curse by him. Poor Saul! how many fellows hast thou yet alive!—every man zealous of the law of works, yet none of them knowing the law of grace! each of them seeking for life by doing the law, when life is to be had by nought but believing in Jesus Christ!

Eighthly. "Believe in the Lord Jesus Christ, and thou shalt be saved." Acts xvi. 31.

A little before, we find Paul and Silas in the stocks for preaching Jesus Christ; put in the stocks, in the inward prison, by the hands of a sturdy jailor; but at midnight, while Paul and his companion sang praises to God, the foundations of the prison shook, and every man's hands were loosed. Now the jailor being awakened by the noise of this shaking, and supposing he had lost his prisoners, drew his sword, with intent to kill himself; "But Paul cried out, Do thyself no harm, for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?"

In all this relation there is not aught that can justify the jailor. For, 1. His whole life was idolatry, cruelty, and

enmity to God. Yea, 2. Even now, while the earthquake shook the prison, he had murder in his heart—yea, and in his intentions too; murder, I say, and that of a high nature, even to have killed his own body and soul at once. Well, 3. When he began to shake under the fears of everlasting burnings, yet then his heart was wrapped up in ignorance as to the way of salvation by Jesus Christ. “What must I do to be saved?” He knew not what—no, not he. His condition, then, was this: he neither had righteousness to save him, nor knew he how to get it. Now, what was Paul’s answer? Why, “Believe in the Lord Jesus Christ, (look for righteousness in Christ,) and thou shalt be saved.” This then, still holdeth true, men are justified from the curse in the sight of God whilst sinners in themselves.

CHAPTER IV.

SEVERAL REASONS ADDUCED FOR THIS.

I SHOULD now come to the second conclusion—namely, that this can be done by no other righteousness than that long ago performed by, and remaining with, the person of Christ. But before I speak to that, I will a little further press this, by urging for it several reasons.

THE FIRST REASON.

First. Men must be justified from the curse while sinners in themselves, because, *by nature all are under sin*. “All have sinned, and come short of the glory of God. He hath concluded all in unbelief; he hath concluded all under sin.” Romans iii. 23; xi. 32; Gal. iii. 22. Now having sinned, they are in body and soul defiled, and become an unclean thing. Wherefore whatever they touch with an intent to work out righteousness thereby, they defile that also. And hence, as I have said, all the righteousness they seek to accomplish is but as a menstruous cloth and filthy rags; therefore they are sinners still.” Tit. i. 15; Lev. xv. 11; Isa. lxiv. 6.

Indeed, to some men’s thinking, the Pharisee is holier than the Publican; but in God’s sight, in the eyes of Divine justice, they stand alike condemned. “All have sinned;” there is the poison. Therefore, as to God, without Christ all throats are an open sepulchre. Matt. xxiii. 27; Rom. iii. 13.

The world in general is divided into two sorts of sinners—
1. The open profane. 2. The man that seeks life by the work of the law. The profane is judged by all; but the other by a few. Oh! but God judgeth him—

1. For a hypocrite; because that notwithstanding he hath sinned, he would be thought to be good and righteous. And hence it is that Christ calls such kind of holy ones, "Pharisees, hypocrites; Pharisees, hypocrites," because by their gay outside they deceived those that beheld them. But, saith he, "God sees your hearts;" you are but like "painted sepulchres; within you are full of dead men's bones." Prov. xxx. 12; Matt. xxiii. 27-30; Luke xi. 24; xvi. 15. Such is the root from which flows all their righteousness. But doth the blind Pharisee think his state is such? No; his thoughts of himself are far otherwise. "God, I thank thee (saith he) I am not as other men, extortioners, unjust, adulterers, or even like this Publican." (chap. xviii. 11, 12.) Ay, but still God judgeth him for a hypocrite.

2. God judgeth him for one that spurneth against Christ, even by every such work he doth. And hence it is, when Paul was converted to Jesus Christ, that he calls the righteousness he had before, madness, blasphemy, injury; because what he did to save himself by works was in direct opposition to grace by Jesus Christ. Phil. iii. 7, 8; Acts, xxii. 3, 4; xxvi. 4; 1 Tim. i. 14, 15.

Behold, then, the evil that is in a man's own righteousness! 1. It curseth and condemneth the righteousness of Christ. 2. It blindeth the man from seeing his misery. 3. It hardeneth his heart against his own salvation.

3. But again, God judgeth such for those that condemn him of foolishness. "The preaching of the cross," that is, Christ crucified, "is to them that perish foolishness." 1 Cor. i. 18, 23. 'What!' saith the merit-monger, (mine ears have heard all this,) 'will you look for life by the obedience of another man? Will you trust to the blood that was shed upon the cross, that run down to the ground, and perished in the dust?' Thus deridingly they scoff at, stumble upon, and are taken in the gin that attends the gospel; not to sal-

vation, but to their condemnation, (Isa. viii. 14;) because they have condemned the Just, that they might justify their own filthy righteousness.

But, I say, if all have sinned, if all are defiled, if the best of a man's righteousness be but madness, blasphemy, injury; if for their righteousness they are judged hypocrites, condemned as opposers of the gospel, and as such have counted God foolish for sending his Son into the world; then must the best of men be justified from the curse in the sight of God while sinners in themselves; because they still stand guilty in the sight of God. Their hearts are also still filthily infected. "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before *me*, saith the Lord God." Jer. ii. 22. It stands marked *still*, before God. So, then, what esteem soever men have of the righteousness of the world, yet God accounts it horrible wickedness, and the greatest enemy that Jesus hath. Wherefore, this vine is the vine of Sodom; these clusters are the clusters of Gomorrah; these grapes are grapes of gall; these clusters are bitter; they are the poison of dragons, and the cruel venom of asps. Matt. iii. 7; xxiii. No marvel, then, if John in his ministry gives the first rebuke and jostle to such, still calling them serpents and vipers, and concluding it is almost impossible they should escape the damnation of hell. For of all sin, man's own righteousness in special, bids defiance to Jesus Christ.

THE SECOND REASON.

Secondly. A second reason why men must stand just in the sight of God from the curse while sinners in themselves is, because of *the exaction of the law*. For were it granted that men's good works arose from a holy root, and were perfect in their kind, yet the demand of the law—for that is still beyond them—would leave them sinners before the justice of God. 1 Pct. ii. 5; Rev. vii. 14-16; Heb. xiii. 8. And hence it is that holy men stand just in the sight of God

from the curse, yet dare not offer their gifts by the law, but through Jesus Christ, knowing that not only their persons, but their spiritual service also, would else be rejected of the heavenly Majesty.

For the law in itself is so perfectly holy and good as not to admit of the least failure, either in the matter or manner of obedience. "Cursed is every one that continueth not in all things that are written in the book of the law to do them." For they that "shall keep the whole law, and yet offend in one point, are guilty of all, and convicted of the law as transgressors." Gal. iii. 10; James ii. 9, 10. "Tribulation, therefore, and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." Rom. ii. 9.

And observe, the law leaveth thee not to thy choice, *when*, or when *not*, to begin to keep it; but requireth thy obedience so soon as concerned, exactly, both as to the matter and manner, and that before thou hast sinned against it; for the first sin breaks the law. John iii. 18. Now, if thou sinnest before thou beginnest to *do*, thou art found by the law a transgressor, and so standest by that convicted of sin; so, then, all thy after-acts of righteousness are but the righteousness of a sinner, of one whom the law hath condemned already. "The law is spiritual, but thou art carnal, sold under sin." Rom. vii. 14.

Besides, the law being absolutely perfect, doth not only respect the matter and manner as to outward acts, but also the rise and root—the heart, from whence they flow; and an impediment there spoils all, were the executive part never so good. "Thou shalt love the Lord thy God with *all* thy heart, with *all* thy soul, with *all* thy mind, and with *all* thy strength." Mark xii. 30. Mark the repetition, with all, with all, with all, with all; with all thy heart, with all thy soul, in all things, at all times, else thou hadst as good do nothing. But "every imagination of the thought of the heart of man

is only evil continually." Gen. vi. 5. The margin hath it, the "whole imagination, the purposes, and desires;" so that a good root is here wanting. "The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. xvii. 9. What thoughts, words, or actions can be clean, sufficiently to answer a perfect law, that flow from this original? It is impossible. Men must therefore be justified from the curse in the sight of God while sinners in themselves.

But further yet to open the case. There are several things that make it impossible that a man should stand just in the sight of God but while sinful in himself.

First. Because the law under which he at present stands, holds him under the dominion of sin; for sin by the law hath dominion over all that are under the law. Rom. vi. 14. Dominion, I say, both as to guilt and filth. Guilt hath dominion over him, because he is under the curse; and filth, because the law giveth him no power, neither can he by it deliver his soul. And for this cause it is that it is called beggarly, weak, unprofitable; imposing duty, but giving no strength, (Gal. iii. 2; iv. 9;) expecting the duty should be complete, yet bending not the heart to do the work; to do it, I say, as is required. Rom. viii. 3. And hence it is, again, that it is called a voice of words, (Heb. xii. 19;) for as words that are barely such, are void of spirit and quickening life, so are the impositions of the law of works. Thus far, therefore, man remains a sinner. But,

Secondly, The law is so far from giving life or strength to do it, that it doth quite the contrary. For,

1. It weakeneth, it discourageth, and dishearteneth the sinner; especially when it shows itself in its glory; for then it is the ministration of death, and killeth all the world. When Israel saw this, they fled from the face of God; they could not endure that which was commanded; yea, so terrible was the sight, that Moses said, "I exceed-

ingly fear and quake." Exod. xx. 18, 19 ; Heb. xii. 20, 21. Yea, almost forty years after, Moses stood amazed to find himself and Israel yet alive. "Did ever people," said he, "hear the voice of God speaking out of the midst of the fire, as thou hast done, and live?" Deut. iv. 32, 33.

Alas! he who boasteth himself in the works of the law, he doth not hear the law; when that speaks, it shakes Mount Sinai, and writeth death upon all faces, and makes the church itself cry out, 'A mediator! else we die.' Exod. xx. 19; Deut. v. 25-27; xviii. 15, 19.

2. It doth not only thus discourage, but abundantly increaseth every sin. (1.) Sin takes the advantage of being by the law. The motions of sin are by the law. "Where no law is, there is no transgression. Rom. iv. 15; vii. 5. (2.) Sin takes an occasion to live by the law. "When the commandment came, sin revived; for without the law, sin is dead." Rom. vii. 8, 9. (3.) Sin takes an occasion to multiply by the law. "The law entered, that the offence might abound." Rom. v. 20. (4.) "And the strength of sin is the law." 1 Cor. xv. 56. (5.) Sin by the commandment is become outrageous, "exceedingly sinful." Rom. vii. 7, 8. "What shall we say, then? Is the law sin? God forbid, Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin is dead." These things, then, are not infused or operated by the law from its own nature or doctrine, but are occasioned by the meeting, and having to do with, a thing directly opposite. "The law is spiritual; I am carnal;" therefore every imposition is rejected and rebelled against. Strike a steel against a flint, and the fire flies about you; strike the law against a carnal heart, and sin appears, sin multiplies, sin rages, sin is strengthened. And hence ariseth all those doubts, murmurings, and sinful

complainings that are found in the hearts of the people of God; they have too much to do with the law; the law of works is now in the conscience, imposing duty upon the carnal part. This is the reason of the noise that you hear, and of the sin that you see, and of the horror that you feel in your own souls when tempted. But to pass this digression.

The law, then, having to do with carnal men, by this they become worse sinners than before; for their heart now recoiled desperately, opposeth blasphemously; it giveth way to despair; and then, to conclude, there is no hope for hereafter; and so goeth on in a sordid, ungodly course of life, till his time do come to die and be damned, unless a miracle of grace prevent. From all this I conclude, that "a man cannot stand just from the curse in the sight of God but while sinful in himself." But,

Thirdly, As the law giveth neither strength nor life to keep it, so it neither giveth nor worketh repentance unto life if thou break it. 'Do this and live; break it and die;' this is the voice of the law. All the repentance that such men have, it is but that of themselves, the sorrow of the world (2 Cor, vii. 10) that endeth in death, as Cain's and Judas' did; even such a repentance as must be repented of either here or in hell-fire.

Fourthly, As it giveth none, so it accepteth none, of them that are under the law. Gal. v. 9. 'Sin and die,' is for ever its language; there is no middle way in the law; they must bear their judgment, whosoever they be, that stand and fall to the law. Therefore Cain was a vagabond still, and Judas hangeth himself; their repentance could not save them; they fell headlong under the law. Gen. iv. 9-11; Matt. xxvii. 3. The law stays no man from the due reward of his deeds; it hath no ears to hear, nor heart to pity its penitent ones.

Fifthly, By the law God will show no mercy. For "I

will be merciful to their unrighteousness," is the tenor of another covenant. Heb. viii. 9, 10, &c. But by the law "I regarded them not, saith the Lord." For,

Sixthly, All the promises annexed to the law are by the first sin null and void. Though then a man should live a thousand years twice told, and all that while fulfill the law, yet having sinned first, he is not at all the better. Our legalists, then, begin to talk too soon of having life by the law. Let them first begin without sin, and so throughout continue to death, and then if God will save them, not by Christ, but works, contrary to the covenant of grace, they may hope to go to heaven.

But, lastly, to come close to the point. Thou hast sinned; the law now calls for passive as well as active obedience; yea, great contentedness in all thou sufferest for thy transgressing against the law. So, then, wilt thou live by the law? Fulfill it, then, perfectly till death, and afterwards go to hell, and be damned, and abide there till the law and curse for thy sin be satisfied for; and then, but not till then, thou shalt have life by the law.

Tell me now, you that desire to be under the law, can you fulfill all the commands of the law, and after answer all its demands? Can you grapple with the judgment of God? Can you wrestle with the Almighty? Are you stronger than he that made the heavens, and that holdeth angels in everlasting chains? "Can thine heart endure, or can thy hands be strong in the day that I shall deal with thee? I, saith the Lord, have spoken it; I will do it." Ezek. xxii. 14. Oh, it cannot be! "These must go away into everlasting punishment." Matt. xxv. 46. So, then, men must stand just from the curse in the sight of God, while sinners in themselves, or not at all.

Objection. 'But the apostle saith, That the doers of the law shall be justified, (Rom. ii. 12,) plainly intimating that, notwithstanding all you say, some by doing the law may

stand just before God thereby; and if so, then Christ fulfilled it for us but as our example.'

Answer. The consequences are not true; for by these words, "The doers of the law shall be justified," there is no more proof of a possibility of saving thyself by the law than there is by these. "For by the works of the law shall no man living be justified in his sight." Gal. ii. 16. The intent, then, of the text objected, is not to prove a possibility of man's salvation by the law, but to insinuate rather an impossibility, by asserting what perfections the law requireth. And were I to argue against the pretended sufficiency of man's own righteousness, I would choose to frame mine argument upon such a place as this—"The hearers of the law are not just before God;" therefore the breakers of the law are not just before God; not just, I say, by the law, but all have sinned and broken the law; therefore none by the law are just before God. For if all stand guilty of sin by the law, then that law that judgeth them sinners cannot justify them before God. And what if the apostle had said, "Blessed are they that continue in all things," instead of pronouncing a curse for the contrary, the conclusion had been the same; for where the blessing is pronounced, he is not the better that breaks the condition; and where the curse is pronounced, he is not the worse that keeps it. But neither doth the blessing nor curse in the law intend a supposition that men may be just by the law, but rather to show the perfection of the law, and that though a blessing be annexed thereto, no man by it can obtain that blessing; for not the hearers of the law are justified before God, but the doers, when they do it, shall be justified. None but doers can by it be just before God; but none do the law, no, not one, (Rom. iii. 10, 11;) therefore none by it can stand just before God.

And whereas it is said, 'Christ kept the law as our example, that we by keeping it might get to heaven, as he;' it is

false, as before was shown. "He is the end of the law," (or, hath perfectly finished it,) "for righteousness to every one that believeth." Rom. x. 3, 4.

But a little to travel with this objection: no man can keep the moral law as Christ, unless he be first without sin, as Christ; unless he be God and man, as Christ. And again; Christ cannot be our pattern in keeping the law for life, because of the disproportion that is between him and us. For if we do it as he, when yet we are weaker than he, what is this but to outvie, outdo, and go beyond Christ? Wherefore we, not he, have our lives exemplary: exemplary, I say, to him; for who doth the greatest work, they that take it in hand in full strength, as Christ; or he that takes it in hand in weakness, as we? Doubtless the last, if he fulfills it as Christ. So, then, by this doctrine, while we call ourselves his scholars, we make ourselves indeed the masters. But I challenge all the angels in heaven, let them but first sin as we have done, to fulfill the law, as Christ, if they can! But again; if Christ be our pattern in keeping the law for life from the curse before God, then Christ fulfilled the law for himself; if so, he was imperfect before he fulfilled it. And how far short this is of blasphemy, let sober Christians judge. For the righteousness he fulfilled was to justify from sin; but if it was not to justify us from ours, you know what remaineth. Dan. ix. 26; Isa. liii. 8-10.

But when must we conclude we have kept the law? Not when we begin, because we have sinned first; nor when we are in the middle, for we may afterwards miscarry. But what if a man in this his progress hath one sinful thought? I query, is it possible to come up to the pattern for justification with God? If yea, then Christ had such; if no, then who can fulfill the law as he?

But should I grant that which is indeed impossible—namely, that thou art justified by the law; what then? Art thou now in the favor of God? No, thou art fallen by this

thy perfection from the love and mercy of God. "Whosoever of you are justified by the law, are fallen from grace." Gal. v. 4, 5. He speaks not this to them that *are* doing, but to such as *think* they have done it; and shows that the blessing that these have got thereby, is to fall from the favor of God! Being fallen from grace, 'Christ profits them nothing,' and so they still stand debtors to do the whole law. So, then, they must not be saved by God's mercy, nor Christ's merits, but alone by the works of the law. But what should such men do in that kingdom that comes by gift, where grace and mercy reign? Yea, what should they do among that company that are saved alone by grace, through the redemption that is in Jesus Christ? Let them go to that kingdom that God hath prepared for them that are fallen from grace! "Cast out the bond-woman, with her son; for he shall not be heir with the son of the promise." Gal. iv. 30.

But to pass this objection. Before I come to the next reason, I shall yet, for the further clearing of this, urge these scriptures more.

The first is that in Gal. iii. 10. "As many as are of the works of the law, are under the curse." Behold, how boldly Paul asserts it! And observe it, he saith not here, so many as sin against the law, (though that be true,) but, "As many as are of the *works* of the law." But what, then, are the works of the law? Not whoredom, murder, theft, and the like; but works that are holy and good, the works commanded in the ten commandments, as to love God, abhor idols, reverence the name of God, keeping the sabbath, honoring thy parents, abstaining from adultery, murder, theft, false witness, and not to covet what is thy neighbour's—these are the works of the law. Now, saith Paul, he that is *of* these is under the curse of God. But what is it then to be *of* these? Why, to be found in the practice of them, and there resting. This is the man that is under the curse. Not because the works of the law are wicked in themselves, but because the man that

is in the practice of them, comes short of answering the exactness of them, and therefore dies for his imperfections. Rom. ii. 17.

The second scripture is that of the 11th verse of the same chapter. "But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith." These words, "the just shall live by faith," are taken out of the Old Testament, and are thrice used by this apostle in the New. 1. To show that nothing of the gospel can be apprehended but by faith. "For therein is the righteousness of God revealed from faith to faith. As it is written, The just shall live by faith." Rom. i. 17. 2. To show that the way to have relief and succor under temptation is then to live by faith. "Now the just shall live by faith." Heb. x. 38. 3. But in this of the Galatians it is urged to show, that how holy and just soever men may be in themselves, yet as such they are dead, and condemned to death by the law, before God. "But that no man is justified by the law in the sight of God, is evident: for, the just shall live by faith."

The word "just," therefore, in this place in special, respecteth a man that is just, or that so esteems himself by the law, and is here considered in a double capacity. 1. What he is before men. 2. What he is before God. 1. As he stands before men, he is just by the law; as Paul before his conversion. Phil. iii. 4. 2. As he stands in the sight of God. So (without the faith of Christ) he cannot be just: as is evident; for "the just shall live," not by his justice or righteousness by the law, but "by faith."

This is the true intent of these words in this place.

1. Because they carry with them a supposition that the just here intended may be excluded life, he falling within the rejection asserted within the first part of the verse. No man is just by the law in the sight of God; for "the just shall live by faith;" his justice cannot make him live, he must live by the faith of Christ. Again,

2. The words are a reason dissuasive, urged to put a stop to those that are seeking life by the law; as if the apostle had said, 'Ye Galatians! what are you doing? Would you be saved by keeping the law? Would you stand just before God thereby? Do you not hear the prophets, how they press faith in Jesus, and life by faith in him? Come, I will reason with you, 1. By way of supposition. Were it granted that you all loved the law, yet that for life will avail you nothing; for, "the just shall live by faith." 2. Were it granted that you kept the law, and that no man on earth could accuse you; were you therefore just before God? No; neither can you live by works before him; for, "the just shall live by faith." Why not live before him? Because, when we have done our best, and are applauded of all the world for just, yet then God sees sin in our hearts. "He putteth no trust in his saints; yea, the heavens are not clean in his sight." Job iv. 18. There is then a just man that perisheth in his righteousness, if he want the faith of Christ; (Job xv. 15;) for that no man is "justified by the law in the sight of God, it is evident; for, the just shall live by faith;" and "the law is not of faith."

The third scripture is this—"We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Gal. ii. 15, 16.

These words are the result of the experienced Christians in the primitive times; yea, of those among them that had given up themselves before to the law, to get life and heaven thereby; the result, I say, of believing Jews—"we who are *Jews by nature*." But how are *they* distinguished from the Gentiles? Why, they are those that rest in the law, and make their boast of God; that know his will, and approve the things

that are excellent; that are guides to the blind, and a light to them that are in darkness; that are instructors of the foolish, teachers of babes, and which have the form of knowledge, and of the truth of the law." Rom. ii. 17-19. How far these attained we find by that of the Pharisee—"I pray, I fast, I give tithes of all," and by the young man in the gospel—"All these I have kept from my youth up," (Luke xviii. 11, 22;) and by that of Paul—"Touching the righteousness which is in the law, blameless." Phil. iii. This was the Jew by nature, to do and trust in this. Now these attaining afterwards the sound knowledge of sin, of the depravedness of nature, and the exactions of the law, fled from the command of the law to the Lord Jesus for life. We know it; we that are taught of God, and that have found it by sad experience, "we, even we, have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law." Surely, if righteousness had come by the law, Paul and the Jews had found it, they being by many privileges far better than the sinners of the Gentiles; but these, when they receive the word of the gospel, even these now fly to Christ from the law, that they might be justified by the faith of Christ, and not by the works of the law.

To conclude this. If righteous men, through the knowledge of the gospel, are made to leave the law of God, as despairing of life thereby, surely righteousness is not to be found in the law; I mean that which can justify thee before God from the curse, who livest and walkest in the law.

I shall therefore end this second reason with what I have said before—Men must be justified from the curse in the *sight of God*, while sinful in themselves.

THE THIRD REASON.

Thirdly. Another reason why not one under heaven can be justified by the law, or by his own personal performances

to it, is because *since sin was in the world, God hath rejected the law, and the works thereof for life.* Rom. vii. 10.

It is true before men had sinned, it was ordained to be unto life ; but since, and because of sin, the God of love gave the word of grace. Take the law, then, as God hath established it—namely, to condemn all flesh, (Gal. iii. 21.) and then there is room for the promise and the law, the one to kill, the other to heal. And so the law is not against the promises. (Rom. iv. 14.) But make the law a justifier, and faith is made void, and the promise is made of none effect ; and the everlasting gospel, by so doing, thou endeavorest to root out of the world.

Methinks, since it hath pleased God to reject the law and the righteousness thereof for life, such dust and ashes as we are should strive to consent to his holy will, especially when in the room of this of works, there is established a better covenant, and that upon better promises.

The Lord hath rejected the law, for the weakness and unprofitableness thereof. For finding fault with them of the law, “The days come, saith the Lord, that I will make a new covenant with the house of Israel.” Heb. viii. 7, 8. Give God leave to find fault with us, and to condemn our personal performances to death, as to our justification before him thereby ; let him do it, I say ; and the rather, because he doth by the gospel present us with a better. And certainly, if ever he be pleased with us, it will be when he findeth us in that righteousness that is of his own appointing.

CHAPTER V.

CAUTIONS TO AN ANXIOUS SINNER.

To conclude. Notwithstanding all that hath or can be said, there are six things that have great power with the heart to bend it to seek life before God by the law; of all which I would caution that soul to beware that would have happiness in another world.

First. Take heed thou be not made to seek to the law for life, because of that name and majesty of God which thou findest upon the doctrine of the law. Exodus xx. 1. God indeed spake all the words of the law, and delivered them in that dread majesty to men, that shook the hearts of all that heard it. Now this is of great authority with some, even to seek for life and bliss by the law.—“We know,” said some, “that God spake to Moses.” John ix. 28, 29. And Saul rejected Christ even of zeal towards God. Acts xxii. 3. What zeal? Zeal towards God according to the law; which afterwards he left and rejected, because he had found out a better way. Gal. ii. 19. The life that he *once* lived, was by the law; but afterwards, saith he, “the life that I *now* live is by faith, by the faith of Jesus Christ.” So that, though the law was the appointment of God, and had also his name and majesty upon it, yet now he will not live by the law. Indeed, God is in the law, but yet only as just and holy, not as gracious and merciful; so he is only in Jesus Christ. “The law,” (the word of justice,) “was given by Moses; but grace and truth came by Jesus Christ.” John i. 17. Wherefore, whatever of God thou findest in the law, yet seeing grace and mercy are not there, let neither the name of God, nor that majesty that thou findest of him

in the law prevail with thee to seek life by all the holy commands of the law.

Secondly. Take heed that the law, by taking hold on thy conscience, doth not make thee seek life by the law. Rom. ii. 13–15. The heart of man is the seat of the law; this being so, the understanding and conscience must needs be in danger of being bound by the law. Man is a law unto himself, and sheweth that the works of the law are written in his heart. Now the law being thus nearly related to man, it easily takes hold of the understanding and conscience; by which hold, if it be not quickly broken off by the promise and grace of the gospel, it is captivated to the works of the law. For conscience is such a thing, that if it once be possessed with a doctrine, yea, though but with the doctrine of an idol, (1 Cor. viii. 6, 7,) it will cleave so fast thereto that nothing but a hand from heaven can loosen it; and if it be not loosed, no gospel can there be embraced. Conscience is Little-ease, if men resist it, whether it be rightly or wrongly informed. How fast, then, will it hold when it knows it cleaves to the law of God! Upon this account the condition of unbelievers is most miserable. For not having faith in the gospel of grace, through which is tendered the forgiveness of sins, they, like men drowning, hold fast that they have found; which being the law of God, they follow it; but because righteousness flies from them, they at last are found only accursed and condemned to hell by the law. Rom. ix. 31, 32. Take heed, therefore, that thy conscience be not entangled by the law.

Thirdly. Take heed of fleshly wisdom. Reasoning suiteth much with the law—"I thought verily that I ought to do many things against the name of Jesus," and so to have sought for life by the law; my reason told me so. For thus will reason say: 'Here is a righteous law, the rule of life and death; besides, what can be better than to love God, and my neighbor as myself? Again; God hath thus com-

manded, and his commands are just and good; therefore, doubtless, life must come by the law. Further, to love God and keep the law are better than to sin and break it; and seeing men lost heaven by sin, how should they get it again but by working righteousness? Besides, God is righteous, and will therefore bless the righteous.' Oh, the holiness of the law! It mightily swayeth with reason when a man addicteth himself to religion; the light of nature teacheth that sin is not the way to heaven; and seeing no word doth more condemn sin than the words of the ten commandments, it must needs be therefore the most perfect rule for holiness; 'wherefore (saith reason) the safest way to life and glory is to keep myself close to the law.' But a little here is correct. Though the law indeed be holy, yet the mistake as to the matter in hand is as wide as the east from the west. For therefore the law can do thee no good, because it is holy and just; for what can he that hath sinned expect from a law that is holy and just? Nought but condemnation. Let them lean to it while they will, "there is one that accuseth you," saith Christ, "even Moses in whom you trust." John v. 45.

Fourthly. Men's ignorance of the gospel suiteth well with the doctrine of the law. They, through their being ignorant of God's righteousness, fall in love with that. Rom. x. 1-4. Yea, they do not only suit, but, when joined in act, the one strengtheneth the other—that is, the law strengtheneth our blindness, and bindeth the veil more fast about the face of our souls. The law suiteth much our blindness of mind. "For until this day remains the veil untaken away in the reading of the Old Testament," (2. Cor. iii. 15, 16,) especially in the reading of that which was written and engraven on stones—namely, the ten commandments, that perfect rule for holiness,—which veil is done away in Christ. But "even to this day, when Moses is read, the veil is over their hearts;" they are blinded by the duties en-

joined by the law, from the sight and hopes of forgiveness of sins by grace. "Nevertheless when it (the heart) shall turn to the Lord, the veil shall be taken away." The law, then, doth veil the heart from Christ, and holds the man so down to doing and working for the kingdom of heaven, that he quite forgets the forgiveness of sins by mercy through Christ.

Now this veiling or blinding by the law is occasioned,

1. By reason of the contrariety of doctrine that is in the law, to that which was in the gospel. The law requireth obedience to all its demands upon pain of everlasting burning; the gospel promiseth forgiveness of sins to him that worketh not, but believeth. Now the heart cannot receive both these doctrines; it must either let go doing, or believing. If it believe, it is dead to doing; if it be set to doing for life, it is dead to believing. Besides, he that shall think both to do and believe for justification before God from the curse, he seeks for life but *as it were* by the law, he seeks for life but *as it were* by Christ; and being not direct in either, shall for certain be forsaken of both. Wherefore? "Because he seeks it not by faith, but *as it were* by the works of the law." Rom. ix. 32.

2. The law veils and blinds, by that guilt and horror for sin, that seizeth the soul by the law. For guilt, when charged close upon the conscience, is attended with such aggravations, and that with such power and evidence, that the conscience cannot hear, nor see, nor feel any thing else but that. When David's guilt for murder and blood did roar by the law in his conscience, notwithstanding he knew much of the grace of the gospel, he could hear nothing else but terror, the sound of blood. The murder of Uriah was the only noise that he heard. Wherefore he crieth to God that he would *make* him hear the gospel: "Make me to hear joy and gladness, that the bones which thou hast broken may rejoice." Psalm li. 8. And as he could not

hear, so neither could he *see*; the law had struck him deaf and blind. "I am (saith he) not able to look up;" not up to Christ for mercy. As if David had said, 'O Lord, the guilt of sin, which is by the law, makes such a noise and horror in my conscience, that I can neither hear nor see the word of peace, unless it is spoken with a voice from heaven!' The serpents that bit the people in the days of old were types of guilt and sin. Num. xxi. 6. Now these were fiery serpents, and such as, I think, could fly, (Isa. xiv. 29;) wherefore, in my judgment, they stung the people about their faces, and so swelled up their eyes, which made it the more difficult for them to look up to the brazen serpent, which was the type of Christ. John iii. 14. Just so doth sin by the law do now; it stings the soul, the very face of the soul, which is the cause that looking up to Jesus, or believing in him, is so difficult a task in time of terror of conscience.

3. This is not only so at present, but so long as guilt is on the conscience, so long remains the blindness. For guilt standing before the soul, the grace of God is intercepted, even as the sun is hid from the sight of mine eyes by the cloud that cometh between. "My sin," said David, "is ever before me," (Psalm li. 3,) and so kept other things out of his sight: sin, I say, when applied by the law. When the law came to Paul, he remained without sight (Acts ix.) until the good man came unto him with the word of forgiveness of sins.

4. Again; where the law comes with power, there it begetteth many doubts against the grace of God. For it is only a revealer of sin, and the ministration of death; that is, a doctrine that showeth sin, and condemneth for the same. Hence, therefore, as was hinted before, the law being the revealer of sin, where that is embraced, there sin must needs be discovered and condemned, and the soul for the sake of that. Further, it is not only a revealer of sin, but

that which makes it abound; so that the closer any man sticks to the law for life, the faster sin doth cleave to him. "That law," saith Paul, "which was ordained to be unto life, I found to be unto death," (Rom. vii. 10-14;) for by the law I became a notorious sinner. I thought to have obtained life by obeying the law, "but sin taking occasion by the commandment, deceived me, and thereby slew me." A strange way of deceivableness, and it is hid from the most of men; but, as I have already told you, you see how it comes to pass. 1. Man by nature is carnal, and the law itself is spiritual: now betwixt these two ariseth great difference; the law is exceeding good, the heart exceeding bad; these two opposites, therefore, (the heart so abiding,) can by no means agree. 2. Therefore, at every approach of the law to the heart with intent to impose duty, or to condemn for the neglect thereof; at every such approach, the heart starteth back, especially when the law comes home indeed, and is heard in his own language. This being thus, the conscience perceiving this is a fault, begins to tremble at the sense of judgment; the law still continueth to command to duty, and to condemn for the neglect thereof. From this struggling of these two opposites ariseth, I say, those doubts and fears that drive the heart into unbelief, and that make it blind to the word of the gospel, that it can neither see nor understand any thing but that it is a sinner, and that the law must be fulfilled by it, if ever it be saved.

Fifthly. But again. Another thing that hath great influence upon the heart to make it lean to the law for life is, the false names that Satan and his instruments have put upon it; such as these—to call the law the gospel; conscience, the Spirit of Christ; works, faith; and the like. With these, weak consciences have been mightily pestered; yea, thousands deluded and destroyed. This was the way whereby the enemy attempted to overthrow the churches of Christ of old; as, namely, those of Galatia and at Corinth, &c., 2

Cor. xi. 3, 4, 13, 14. I say, by the feigned notion that the law was the gospel, the Galatians were removed from the gospel of Christ; and Satan, by appropriating to himself and his ministers the names and titles of the ministers of the Lord Jesus, prevailed with many at Corinth to forsake Paul and his doctrine. Where the Lord Jesus hath been preached in truth, and something of his doctrine known, it is not there so easy to turn people aside from the sound of the promise of grace, unless it be by the noise and sound of a gospel. Therefore, I say, the false apostles came thus among the churches: "another gospel, another gospel;" which, in truth, saith Paul, "is not another; but some would pervert the gospel of Christ, (Gal. i. 6-8,) and thrust that out of doors, by gilding the law with that glorious name. So again, for the ministers of Satan, they must be called the apostles of Christ and ministers of righteousness! Which thing, I say, is of great force, especially being accompanied with so holy and just a doctrine as the word of the law is. For what better to the eye of reason than to love God above all, and our neighbour as ourselves, which doctrine, being the scope of the ten words given on Sinai, no man can contradict; for, in truth, they are holy and good. But here is the poison; *to set this law in the room of a mediator*, as those do that seek to stand just before God thereby; and then nothing is so dishonorable to Christ, nor of so soul-destroying a nature as the law; for that, thus placed, hath not only power when souls are deluded, but power to delude, by its real holiness, the understanding, conscience and reason of a man; and by giving the soul a semblance of heaven, to cause it to throw away Christ, grace, and faith. Wherefore it behoveth all men to take heed of names, and of appearances of holiness and goodness.

Lastly. Satan will yet go farther; he will make use of something that may be at a distance from a moral precept, and therewith bring souls under the law. Thus he did with

some of old. He did not make the Galatians fall from Christ by virtue of one of the ten words, but by something that was aloof, by circumcision, days and months, that were Levitical ceremonies; for he knows it is no matter, nor in what Testament he found it, if he can therewith hide Christ from the soul. "Behold, I Paul say unto you, that if you be circumcised, Christ shall profit you nothing; for I testify again to every man that is circumcised, that he is a debtor to do the whole law." Gal. v. 2, 3. Why so, seeing circumcision is not one of the ten words? Why, because they did it in conscience to God, to stand just before him thereby. Now here we may behold much cunning of the devil; he begins with some at a distance from that law which curseth, and so by little and little bringeth them under it; even as by circumcision the Galatians were at length brought under the law that condemneth all men to the wrath and judgment of God. I have often wondered when I have read how God crieth out against the Jews for observing his own commandment; (Isaiah i. ;) but I perceive by Paul, that by these things a man may reject and condemn the Lord Jesus; which those do that for life set up aught, whether moral or other institution, beside the faith of Jesus.

Let men therefore warily distinguish betwixt names and things, betwixt statute and commandment, lest they by doing the one transgress against the other. 2 Cor. i. 19, 20. Study, therefore, the nature and end of the law with the nature and end of the gospel; and if thou canst keep them distinct in thy understanding and conscience, neither names nor things, neither statutes nor commandments, can draw thee from the faith of the gospel.

CHAPTER VI.

MEN ARE JUSTIFIED ONLY BY THE PERSONAL RIGHTEOUSNESS OF CHRIST.

AND that thou mayest yet be helped in this matter, I shall now come to speak to the second conclusion.

The second position is, THAT MEN CAN BE JUSTIFIED FROM THE CURSE BEFORE GOD, WHILE SINNERS IN THEMSELVES, BY NO OTHER RIGHTEOUSNESS THAN THAT LONG AGO PERFORMED BY, AND REMAINING WITH, THE PERSON OF CHRIST.

For the better prosecuting of this position, I shall observe two things—1. That the righteousness by which we stand just before God from the curse, was performed by the person of Christ. 2. That this righteousness is inherent only in him. As to the first of these, I shall be but brief.

Now, that the righteousness that justifieth us was performed long ago by the person of Christ, besides what hath already been said, is further manifest thus—

1. He is said to have purged our sins by *himself*. “When he had by himself purged our sins, he sat down on the right hand of God.” Heb. i. 2, 3. I have showed that in Christ, for the accomplishing of righteousness, there was both doing and suffering; doing, to fulfill all the commands of the law; suffering, to answer its penalty for sin. This second is that which in this to the Hebrews is in special intended by the apostle, where he saith, he hath “purged our sins,” (Heb. ix. 14;) that is, by his precious blood; for it is that alone can purge our sins, either out of the sight of God or out of the sight of the soul. Now this was done by *himself*, saith the apostle; that is, in or by his personal

doings and sufferings. And hence it is that when God had rejected the offerings of the law, he said, "Lo, I come, (a body hast thou prepared me,) to do thy will, O God." Heb. x. 5-8. Now by this will of God, saith the scripture, we are sanctified. By what will? Why, by the offering up of the body of Jesus Christ; for that was God's will, that thereby we might be a habitation for him; as he saith again, "Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb. xiii. 12.

2. As it is said, he hath purged our sins by *himself*, so it was by himself *at once*. "For by one offering hath he perfected for ever them that are sanctified." Now by this word "at once," or by "one offering," is cut off all those imaginary sufferings of Christ which foolish men conceive of; as, that he in all ages hath suffered, or suffereth for sin in us. No; he did this work but once. "Not that he should offer himself often, as the high priest entered into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world: but now *once* in the end of the world," (in the time of Pilate,) "hath he appeared to put away sin by the sacrifice of himself." Heb. ix. 25, 26. Mark how to the purpose the Holy Ghost expresseth it: he hath suffered but *once*; and that *once now*; *now once*; *now* he is God and man in one person; *now* he hath taken the body that was prepared of God; *now once* in the end of the world hath he appeared to put away sin by the sacrifice of himself, by the offering up of the body of Jesus Christ *once* for all.

3. It further appears, in that *by his resurrection from the dead*, the mercies of God are made sure to the soul; God declaring by that, as was said before, how well pleased he is by the undertaking of his Son for the salvation of the world. "And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give thee the sure mercies of David." Acts xiii. 34.

For Christ being clothed with man's flesh, and undertaking for man's sins, did then confirm all sure to us by his resurrection from the dead. So that by the rising of that man again, mercy and grace are made sure to him that hath believed on Jesus. Wherefore, from these things, together with what hath been discovered about his addressing himself to the work, I conclude that men can be justified from the curse before God, while sinners in themselves, by no other righteousness than that long ago performed by the person of Christ. Now the conclusion is true, from all show of contradiction. For the Holy Ghost saith, he hath done it; hath done it by himself, and that by the will of God, at once, even then when he took the prepared body upon him. "By the will of God we are sanctified, through the offering up of the body of Jesus Christ once for all."

This being so, the second point is also manifest—namely, that the righteousness by which we stand just from the curse before God is only inherent in Jesus Christ. For if he hath undertaken to bring in a justifying righteousness, and that by works and merits of his own, then that righteousness must of necessity be inherent in him alone, and ours only by imputation; and hence it is called, in that fifth to the Romans, the gift, the "gift of righteousness;" because neither wrought nor obtained by works of ours, but bestowed upon us, as a garment already prepared, by the mercy of God in Christ. Rom. v. 17; Isa. lxi. 10.

There are four things that confirm this for a truth—

First, This righteousness is said to be the righteousness of *one*, not of many. I mean of *one* properly and personally, as his own particular personal righteousness. The gift of grace, which is the gift of righteousness, is by *one* man, Jesus Christ. "Much more they that receive abundance of grace, and of the gift of righteousness, shall reign in life by *one*, Jesus Christ." "Therefore, as by the offence of one judgment came upon all to condemnation; even so by the right-

eousness of *one*, the free gift came upon all men to justification of life. For as by one man's disobedience many were made sinners, so by the obedience of *one* shall many be made righteous." Rom. v. 15-19. Mark, the righteousness of *one*, the obedience of *one*; the righteousness of *one* man, of one man, Jesus. Wherefore, the righteousness that justifieth a sinner, is personally and inherently the righteousness of that person only who by works and acts of obedience did complete it, even the obedience of *one*, of one man, Jesus Christ; and so ours only by imputation. It is improper to say, Adam's eating of the forbidden fruit was personally and inherently an act of mine. It was personally his, and imputatively mine; personally his, because he did it; imputatively mine, because I was then in him. Indeed, the effects of his personal eating are found in my person—namely, defilement and depravity; the effects also of the imputation of Christ's personal righteousness are truly found in those that are in him by electing love and unfeigned faith, even holy and heavenly dispositions. But a personal act is one thing, and the effects of that another. The act may be done by, and be only inherent in one; the imputation of the merit of the act, as also the effects of the same, may be in a manner universal, extending itself unto the most, or all. This the case of Adam and Christ doth manifest—the sin of one is imputed to his posterity; the righteousness of the other is reckoned the righteousness of those that are his.

Secondly, The righteousness by which we stand just before God from the curse is called "The righteousness of the Lord—the righteousness of God—the righteousness of Jesus Christ," &c.; and that by way of opposition to the righteousness of God's own holy law. "That I might be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. iii. 6-8. Now by this opposition, as by what was said before, the truth is made ex-

ceeding clear; for by these words, "not having my own righteousness," are not only excluded what qualifications we suppose to be in us; but the righteousness through which we stand just in the sight of God, by them is limited and confined to a person absolutely distinct. Distinct, I say, as to his person and performances, who here is called God and Jesus Christ. As he saith also in the prophet Isaiah, "In the Lord shall all the seed of Israel be justified, and shall glory." Isa. xlv. 25; liv. 17. In the Lord, not in the law; in the Lord, not in themselves. "And their righteousness is of me, saith the Lord:" of me, not of themselves; of me, not of the law. And again; "Surely, shall one say, in the Lord have I righteousness and strength." Now, as I have already said, all this is to be understood of the righteousness that was fulfilled by acts and works of obedience, which the person of the Son of God accomplished in the days of his flesh in the world; by that man, I say, "The Lord our righteousness." Jer. xxiii. 6. Christ indeed is naturally and essentially righteous; but as he is simply such, so he justifieth no man; for then he need not to bear our sins in his flesh, and become obedient in all points of the law for us. But the righteousness by which we stand just before God, is a righteousness consisting of works and deeds, of the doings and sufferings of such a person, who also is essentially righteous. And hence, as before I have hinted, we are said to be justified by the obedience and blood of the Lord Jesus Christ, by the doings and sufferings of the Son of God. And hence again it is that he first is called "King of righteousness;" that is, a King of righteousness as God-man, which of necessity supposeth his personal performances; and after that, "King of peace." Heb. vii. 1-3. For what he is naturally and eternally in his Godhead, he is not to us, but himself; but what he is actively and by works, he is not to himself, but to us. So, then, he is neither King of righteousness nor of peace to us, as he is only the Eternal Son of the Father, without his

being considered as our Priest and Undertaker. "He hath obtained" (by works of righteousness) "eternal redemption for us." Heb. ix. 12. So, then, the righteousness by which we stand just before God, is a righteousness inherent only in Christ, because a righteousness performed by him alone.

Now that righteousness by which we stand just before God must be a righteousness consisting of personal performances. The reason is, because persons had sinned. This the nature of justice requireth, that "since by man came death, by man should come also the resurrection from the dead." 1 Cor. xv. 21. The angels, therefore, for this very reason, abide under the chains of everlasting darkness, because he "took not hold on them," (Heb. ii. 16, 17;) that is, by fulfilling righteousness for them in their nature. That is a blessed word, *to you*—"To you is born this day in the city of David a Saviour, which is Christ the Lord," (Luke ii. 11;) *to you*, not to angels; *to you* is born a Saviour.

Thirdly, It is yet further evident that the righteousness by which we stand just before God from the curse, is a righteousness inherent, not in us, but Christ; because it is a righteousness besides, and without the law itself. Now take away the law, and you take away the rule of righteousness. Again; take away the rule, and the act as to us must cease. "But now the righteousness of God *without the law* is manifested, being witnessed by the law and the prophets." Rom. iii. 21. So, then, by such a righteousness we are justified as it is not within the power of the law to command of us.

Question. 'But what law is that which hath not power to command our obedience in the point of our justification with God?'

Answer. The moral law, or that called the ten commandments. Therefore we are neither commanded to love God, or our neighbour, as the means or part of our justifying righteousness; nay, he that shall attempt to do these things to be delivered from the curse thereby, by the scripture is holden

accursed of God. "As many as are of the works" (or duties) "of the law, are under the curse," &c. Gal. iii. 10. Because we are justified, not by that of the law, but by the righteousness of God *without the law*; that is, without its commanding us, without our obedience to it—"freely by his grace, through the redemption that is in Jesus Christ; whom God hath set forth to be a propitiation, through faith in his blood." Rom. iii. 24, 25. This is the righteousness of God without the law; that is, without any of our obedience to the law. Wherefore the righteousness by which we stand just in the sight of God cannot be inherent in us, but in Christ the King thereof.

Fourthly, This is further made apparent by the capacity that God will consider that soul in to whom he imputeth justifying righteousness; and that is, "as one that worketh not," as one that stands "ungodly" in the judgment of the law. Rom. iv. 4, 5. But this I have handled before, and therefore shall pass it here.

Fifthly, To conclude: If any works of ours could justify us before God, they would be *works after faith received*; but it is evident that these do not; therefore the righteousness that justifies us from the curse before God, is a righteousness inherent only in Christ.

That works *after faith* do not justify us from the curse in the sight of God, is evident:

1. Because no works of the saints can be justified by the moral law, considering it as the law of works for life. Gal. iii. 10. For this must stand a truth for ever—Whatsoever justifieth us must be justified by the moral law; for that is it that pronounceth the curse; unless, then, that curse be taken away by the work, the work cannot justify us before God. Rom. iii. 21. But the curse cannot be taken away but by a righteousness that is first approved of by that law that so curseth; for if that shall yet complain for want of a full satisfaction, the penalty remaineth. This is evident to reason, and

confirmed by the authority of God's word, as hath been already proved. Because the law, once broken, pronounceth death, expecteth death, and executeth the same on him that will stand to the judgment of the law; but no work of a believer is capable of answering this demand of the law; therefore none of his works can justify him before God; for the law, that notwithstanding, complaineth.

2. No works of faith can justify us from the curse before God, because of the want of perfection that is in the greatest faith in us. Now if faith be not perfect, the work cannot be perfect; I mean, with that perfection as to please Divine justice. Consider the person, one that hath to do with God immediately by himself. Now, that faith is not capable of this kind of perfection is evident, because when men here know most, they know but in part. 1 Cor. viii. 2; xiii. 12. Now he that knows but in part, can do but in part; and he that doth but in part, hath a part wanting in the judgment of the justice of God. So, then, when thou hast done all thou canst, thou hast done but part of thy duty, and so art short of justification from the curse by what thou hast done.

3. Besides, it looks too like a monster that the works of faith should justify before God; because then faith is turned, as it were, with its neck behind it. Faith, in its own nature and natural course, respecteth the mercy of God through the Mediator Jesus Christ, and, as such, its virtue and excellency is to expect justification by grace through him; but by this doctrine faith is turned round about, and now makes a life out of what itself hath done. But methinks faith should be as noble as its fruits, that being the first, and they but the fruits of that.

Besides, seeing the work is only good because it floweth from faith, for faith purifieth the heart, (Acts xv. 9,) therefore faith is it that justifies all its works. If then, we be justified by either, it is by faith, and not by its works; unless we will say there is more virtue in the less than in

the greater. Now what is faith but a believing, a trusting, or relying act of the soul? What then, must it rely upon or trust in? Not in itself, that is without scripture; not in its works, they are inferior to itself; besides this is the way to make even the works of faith the mediator between God and the soul, and so by them thrust Christ out of doors. Therefore it must trust in Christ; and if so, then no man can be justified from the curse before God by the works that flow from faith.

4. To put all out of doubt; the saint, when he hath done what he can to bring forth good works by faith, yet dares not show these works before God but as they pass through the Mediator Christ, but as they are washed in the blood of the Lamb. And therefore Peter saith, those sacrifices of ours that are truly spiritual are only then accepted of God (1 Pet. ii. 5) when offered up by Jesus Christ. And therefore it is said again, that the prayers of the saints, which are the fruits of faith, come up before the throne of God through the angel's hand; (Rev. viii. 3, 4,) that is, through the hand of Christ, through his golden censer, perfumed with his incense, made acceptable by his intercession.

It is said in the book of the Revelation that it is granted to the Bride, the Lamb's wife, that she should be "arrayed in fine linen, clean and white; which white linen is the righteousness of saints." This fine linen, in my judgment, is the works of godly men, their works that sprang from faith. But how came they clean? How came they white? Not simply because they were the works of faith. But mark, "They washed their robes, and made them white in the blood of the Lamb; and therefore they stand before the throne of God." Rev. vii. 14, 15. Yea, therefore it is that their good works stand there too.

I conclude, then, our persons are justified while we are sinners in ourselves. Our works, even the works of faith,

are no otherwise accepted but as they come through Jesus Christ, even through his intercession and blood. So, then, Christ doth justify both our person and works, not by way of approbation, as we stand in ourselves or works before God, but by presenting us to his Father by himself, washing what we are and have from guilt in his blood, and clothing us with his own performances. This is the cause of our acceptance with God, and that our works are not cast forth of his presence.

CHAPTER VII.

WARNING AGAINST SELF-RIGHTEOUSNESS.

THE FIRST USE. Is justifying righteousness to be found in the person of Christ only? Then this should admonish us to take heed of seeking it in ourselves—that is, of working righteousness, thereby to appease the justice of God,—lest by so doing we affront and blaspheme the righteousness of Christ. He that shall go about to establish his own righteousness, he as yet, doth defiance to that which is of God, of God's appointing, of God's providing; and that only wherewith the justice of the law must be well pleased. Wherefore take heed, I say, of doing such a thing, lest it provoke the eyes of the Lord's glory. “When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed he shall die for it.” Ezek. xxxiii. 13. Mark, though he be righteous, yea, though he have a promise of life, yet he shall die. But why? Because he sinned against the Lord by trusting to his own righteousness, therefore he must die for it.

There are some things that will preserve a man from splitting upon this rock. As,

1. Get good acquaintance with the covenant of grace, and of the persons concerned in the conditions of that covenant. The conditions of that covenant are, that a righteousness shall be brought into the world that shall please the justice of God, and answer (and so remove the curse of) the law. Now he that doth perform this condition is Christ; therefore the covenant is not immediately with man, but

with him that will be the Mediator betwixt God and man. "As for thee, by the blood of thy covenant," (Zech. ix. 11,) speaking of Christ. So, then, Christ, the Man Christ, is he who was to bring in these conditions—to wit, everlasting righteousness. And hence it is that God hath said, "Christ shall be the covenant of the people,"—that is, he shall be our conditions to Godward. Dan. ix. 23, 24. He therefore is all our righteousness as to the point of our justification before God; he is the covenant of the people, as well as the light of the Gentiles; for as no man can see but in the light of his Spirit, so no man can stand but in and by him—he is the covenant of the people, the conditions and qualifications of the people. Isa. xlii. 6. So that to Godward "Christ is all in all," and no man any thing at all. "He hath made with me an everlasting covenant;" with me as I stand in my head Christ, who, because he hath brought in everlasting righteousness, therefore hath removed the curse of the law. Wherefore he adds, this covenant "is ordered in all things, and sure;" (2 Sam. xxiii. 5;) because all points that concern me as to redemption from the curse are taken away by Christ, as before is discoursed. Look, then, upon Christ as the man, the Mediator, undertaker, and accomplisher of that righteousness in himself, wherein thou must stand just before God and that he is the covenant or condition of the people to Godward; always having in himself the righteousness that the law is well pleased with, and always presenting himself before God as our only righteousness.

2. That this truth may be the more heartily inquired into by thee, consider thine own imperfections. I say, study how polluted thou art, even from the heart throughout. No man hath a high esteem of the Lord Jesus that is a stranger to his own sore. Christ's church is a hospital of sick, wounded, and afflicted people; even as when he was in the world, the afflicted and distressed set the highest price upon Jesus Christ. Why? They were sick, and he was the Physi-

cian ; but the whole had no need of him. And just thus it is now. Christ is offered to the world to be the righteousness and life of sinners ; but no man will regard him save he that seeth his own pollution. He that seeth he cannot answer the demands of the law, he that sees himself from top to toe polluted, and that therefore his service cannot be so clean as to justify him from the curse before God, he is the man that must needs die in despair and be damned, or must trust in Jesus Christ for life.

Further, This rule I would have all receive that come to Jesus Christ for life and salvation.

1. Not to stick at the acknowledgment of sin, but to make that of it which the law makes of it. "Acknowledge thine iniquity," saith the Lord. Jer. iii. 13. This is a hard pinch (I know what I say) for a man to fall down under the sense of sins, by acknowledging them to be, what the Lord saith they are ; to acknowledge them, I say, in their own defiling and polluting nature ; to acknowledge them in their unreasonable and aggravating circumstances ; to acknowledge them in their God-offending and soul-destroying nature, especially when the conscience is burdened with the guilt of them. Yet this is duty. "If we confess our sins, he is faithful and just to forgive ;" (1 John i. 9 ;) yea to this is annexed the promise, "He that confesseth and forsaketh them, shall find mercy." This made David, as it were, lay claim to the mercy of God—"Wash me thoroughly (said he) from mine iniquity, and cleanse me from my sin ; for I acknowledge my transgression, and my sin is ever before me." Though, then, thou art to blush and be ashamed when thou rememberest thy sins and iniquities, yet do not hide them. "He that hideth his sins shall not prosper." Do not lessen them ; do not speak of them before God in a mincing way. "Acknowledge thine iniquities, that thou hast sinned against the Lord thy God, and hast scattered thy ways to the strangers

under every green tree ; and ye have not obeyed my voice, saith the Lord." Jer. iii. 13.

2. If we would come to Christ aright, we must *only* acknowledge our sins ; we must *only* acknowledge them, and there stop ; stop, I say, from attempting to do aught to present us good before God, but *only* to receive the mercy offered. "*Only* acknowledge thine iniquities." Men are subject to two extremes, either to confess sins notionally and by the halves, or else together with the confession of them, to labor to do some holy work, thereby to ease their burdened conscience, and beget faith in the mercy of God. Hos. v. 14, 15. Now, both these are dangerous, and very ungodly, —dangerous because the wound is healed falsely ; and ungodly, because the command is transgressed. "Only acknowledge thy sin," and there stand (as David) till thy guilt is taken away. Joshua stood before the angel, from top to toe in filthy garments, till the Lord put other clothes upon him. Zech. iii. 3. In the matter of thy justification thou must know nothing, see nothing, hear nothing, but thine own sins and Christ's righteousness. "*Only* acknowledge thine iniquities." Now the Saviour and the soul come rightly together ; the Saviour to do his work, which is to spread his skirt over the sinner ; and the sinner to receive, by believing, this blessed imputed righteousness. And hence the church, when she came to God, lieth down in her shame, and her confusion covereth her ; and so lieth till pardon comes. Jer. iii. 25.

CHAPTER VIII.

ENCOURAGEMENT TO LIVE BY FAITH.

I COME now to THE SECOND USE. HAVE FAITH IN CHRIST.

Question. ‘But what are we to understand by faith?’

Answer. Faith importeth as much as to say, receive, embrace, accept, or trust in, the benefit offered. All which words are, by holy men of God, used on purpose to show that the mercy of God, the forgiveness of sins, and eternal life, are not to be had by doing, or by the law; but by receiving, embracing, accepting, or trusting to the mercy of God through Christ. “We believe that through the grace of our Lord Jesus Christ we shall be saved, even as they.” John i. 12; 2 Cor. iv. 1; xi. 4; Col. ii. 6; Heb. xi. 13; 1 Tim. i. 15; Ephes. i. 12, 13; Acts xv. 11. Thus you see what the gospel is, and what faith doth do in the salvation of the soul.

Now, that faith might be helped in this work, (for great are they that oppose it,) therefore, the scriptures, the word of truth, hath presented us with the invitation in most plain and suitable sentences; as, “That Christ came into the world to save sinners—Christ died for our sins—Christ gave himself for our sins—Christ bare our sins in his body on the tree; and, that God for Christ’s sake hath forgiven you.” Further, as the invitations are plain and easy, so the threatenings to the opposers are sore and astonishing—“He that believeth not shall be damned—Because they received not the love of the truth, that they might be saved, God gave them up to strong delusions, that they all might be damned.” Mark xvi. 16; 2 Thess. ii. 10–12.

Objection. ‘But faith is said to be an act of obedience.’

Answer. And well it may; for it is the most submitting act that a man can do. It throweth out all our righteousness; it makes the soul poor in itself; it liveth upon God and Christ, as the almsman doth upon his lord; it consenteth to the gospel that it is true; it giveth God and Christ the glory of their mercy and merit; it loveth God for his mercy, and Jesus Christ for his service; whatever good it doth, it still crieth, ‘Hereby am I not justified, but he that justifieth me is the Lord.’

Well, but is there in truth such a thing as “the obedience of faith?” Then let Christians labor to understand it, and distinguish it aright, and to separate it from the law and all man’s righteousness; and remember that it is a receiving of mercy, an embracing of forgiveness, an accepting of the righteousness of Christ, and a trusting to these for life. Remember again, that it putteth the soul upon coming to Christ as a sinner, and to receive forgiveness as a sinner, as such. We now treat of justification.

But a little to insert at large a few more of the excellences of it, and so draw towards a conclusion.

First. The more thou believest for remission of sins, the more of the light of the glorious gospel of Christ thou receivest into thy soul. “For therein is the righteousness of God revealed, from faith to faith,” (Rom. i. 16, 17;) that is, according to the degree of faith. Little faith seeth but little, but great faith seeth much. And therefore, he saith again, that by faith we have “access into the grace of God.” (chap. v. 2.) The reason is, 1. Because faith, having laid hold upon Christ, hath found him “in whom are hid all the treasures of wisdom and knowledge.” Col. ii. 2, 3. In him therefore it finds and sees those heights and depths of gospel mysteries that are nowhere else to be found; nay, let a man be destitute of faith, and it is not possible he should once think of some of them. 2. By this means the Holy Spirit is plen-

tifully received. Gal. iii. 1-3. Now the Spirit of God is a spirit of wisdom and revelation; but yet so as in the knowledge of Christ; (Eph. i. 17;) otherwise the Spirit will not show to man any mighty thing; its great delight being to open Christ and to reveal him unto faith. Faith indeed can see him, for that is the eye of the soul; and the Spirit alone can reveal him, that being the Searcher of the deep things of God; by these, therefore, the mysteries of heaven are revealed and received. And hence it is that the mystery of the gospel is called the "mystery of faith," or the mystery with which faith only hath to do. 1 Tim. iii. 9. Wouldst thou, then, know the greatest things of God? Accustom thyself to the obedience of faith; live upon thy justifying righteousness.

And never think that to live always on Christ for justification is a low and beggarly thing, and as it were a staying at the foundation. For let me tell you, depart from a sense of the meritorious means of your justification with God, and you will quickly grow light, and frothy, and vain. Besides, you will always be subject to errors and delusions; for this is not to hold the Head, from or through which nourishment is administered. Col. ii. 19. Further, no man that buildeth, forsakes the good foundation; that is the ground of his encouragement to work; for upon that is laid the stress of all; and without it nothing that is framed can be supported, but must inevitably fall to the ground. Again; why not live upon Christ alway? and especially as he standeth the Mediator between God and the soul, defending thee with the merit of his blood, and covering thee with his infinite righteousness from the wrath of God and curse of the law. Can there be any greater comfort ministered to thee than to know thy person stands just before God,—just and justified from all things that would otherwise swallow thee up? Is peace with God and assurance of heaven of so little respect with thee, that thou slightest the very founda-

tion thereof, even faith in the blood and righteousness of Christ? And are notions and whimsies of such credit with thee that thou must leave the foundation to follow them? But again; what mystery is desirable to be known that is not to be found in Jesus Christ, as Priest, Prophet, or King of saints? In him are hid all the treasures of them, and he alone hath the key of David to open them. Col. ii. 1, 2; Rev. iii. 7. Paul was so taken with Jesus Christ, and the knowledge of this, that he was crucified for us, that he desired, nay, determined not to know any thing else among the Corinthians, that itched after other wisdom. 1 Cor. ii. 2.

Objection. 'But I see not that in Christ now that I have seen in him in former days. Besides, I find the Spirit lead me forth to study other things.'

Answer. To the first part of this objection I would answer several things. 1. The cause why thou seest not that in Christ now which thou hast seen in him in former days, is not in Christ, but in thy faith. He is the same, as fresh, and as good, and as full of blessedness, as when thou didst most rejoice in him. Heb. i. 11, 12; xiii. 8. 2. And why not now, as well as formerly? God is never weary of being delighted with Jesus Christ; his blood is always precious with God. His merits being those in which justice hath everlasting rest, why shouldst thou wander or go about to change thy way? Prov. viii. 30; Jer. ii. 36. 3. Sin is the same as ever, and so is the curse of the law. The devil is as busy as ever; and beware of the law in thy members. Return, therefore, to thy rest, O soul! for he is thy life, and the length of thy days. 4. Guilt is to be taken off now, as it was years ago; and, whether thou seest it or no, thou sinnest in all thy works. How, then, canst thou stand clear from guilt in thy soul, who neglectest to act faith in the blood of the Lamb? There thou must wash thy robes, and there thou must make them white. Rev. vii. 14, 15. 5. I conclude, then, thou art

a polluted, surfeited, corrupted, hardened creature, whosoever thou art, that thus objectest.

‘But I find,’ sayest thou, ‘as if the Spirit led me forth to study other matters.’

What other matters? What matters besides, above, or beyond the glorious gospel of Jesus Christ, and of our acceptance with God through him? What spirit, or doctrine, or wisdom soever it be, that centres not in, that cometh not from, and that terminates not within the bounds of the gospel of Jesus Christ, is not worthy the study of the sons of God. Neither is it food for the faith of Jesus Christ, (John vi. 51;) for that is the flesh of Christ, and that is eternal life. Whither will you go? Beware of the spirit of Antichrist; for “many false spirits are gone out into the world.” I told you before, that the Spirit of God is “the Spirit of wisdom and revelation in the knowledge of Christ,” (Ephes. i. 17; John xiv., xv., xvi. ;) and that without and besides the Lord Jesus, it discovereth nothing; it is sent to testify of him; it is sent to bring his words to our remembrance; it is sent to take of his things and show them unto us. Wherefore, never call that the Spirit of Jesus which leads you away from the blood and righteousness of Christ; that is but the spirit of delusion and of the devil, whose teachings end in perdition and destruction. Tempt not Christ, as they of old did. But how did they tempt him? Why, in loathing the manna, which was the type of his flesh and blood, which we are to eat of by believing. I say, tempt him not, lest you be destroyed by the serpents, by the gnawing guilt of sin; for, take away Christ, and sin remains, and there is no more sacrifice for sin. If so, thou wilt be destroyed by the destroyer. Num. xxi. 5-7; 1 Cor. x. 10. But again:

Living by faith begets in the heart a sonlike boldness and confidence to Godward in all our gospel duties, under all our weaknesses, and under all our temptations. It is a blessed thing to be privileged with a holy boldness and confidence

Godward, that he is on our side, that he taketh part with us, and that he will plead our cause "with them that rise up against us." 2 Cor. ii. 14; iv. 17, 18; Gal. ii. 17; Phil. iii. 2, 3; Rom. v. 11. But this boldness, faith helpeth us to feel, and also manageth in our heart. This is that which made Paul always triumph and rejoice in God and the Lord Jesus; he lived the life of faith; for faith sets a man in the favor of God by Christ, and makes a man see that what befalls him in this life shall, through the wisdom and mercy of God, not only prove for his forwarding to heaven, but to augment his glory when he comes there. This man now stands on high; he lives, he is rid of slavish fears and carking cares, and in all his straits he hath a God to go to. Thus David, when all things looked awry upon him, "encouraged himself in the Lord his God." 1 Sam. xxx. 6. Daniel also believed in his God, and knew that all his trouble, losses, and crosses, would be abundantly made up in his God. Dan. vi. 23. And David said, "I had fainted unless I had believed." Believing, therefore, is a great preservative against all such impediments, and makes us confident in our God, and with boldness to come into his presence, claiming privilege in what he is and hath. Ps. xxvii. 13; Jon. iii. 4, 5; Heb. x. 22, 23; Eph. i. 4-7. For by faith, I say, he seeth his acceptance through the Beloved, and himself interested in the mercy of God, and riches of Christ, and glory in the world to come. This man can look upon all the dangers in hell and earth without paleness of countenance; he shall meditate terror with comfort, because he beholds the King in his beauty. Isa. xxxiii. 17, 18.

Again: Living by faith makes a man exercise patience and quietness under all his afflictions. For faith shows him that his best part is safe, that his soul is in God's special care and protection, purged from sin in the blood of Christ. Faith also shows him that after a little while he shall be in the full enjoyment of that which now he believes is coming. "We,

through the Spirit, wait for the hope of righteousness by faith." Gal. v. 5. Wherefore, upon this ground it is that James exhorteth the saints to whom he wrote to patience, because they knew the harvest would in due time come. Jas. v. 7-11. Faith lodgeth the soul with Christ. "I know," saith Paul, "on whom I have believed," (and to whom I have committed my soul,) "and am persuaded (I believe it) that he is able to keep that which I have committed unto him against that day." Therefore, it was no shame to him to wear a chain for his name and sake. Oh! it is a blessed thing to see, I say, by the faith of the Lord Jesus, that we are embarked in the same ship with him; this will help us greatly "both to hope and quietly wait for the salvation of the Lord." 2 Tim. i. 12-16; Psal. xlii. 1-6; Lam. iii. 26.

Further, I might add, that living by faith is the way to receive fresh strength from heaven, thereby to manage thine every day's work with life and vigor; yea, every look by faith upon Jesus Christ as thine, doth this great work. It is said, when Paul saw the brethren that came to meet him, "he thanked God, and took courage." Acts xxviii. 15. Oh! how much more, then, shall the Christian be blessed with fresh strength and courage, even at the beholding of Christ; whom beholding as in a glass, we are changed, (even by beholding him by faith in the word,) into the same image, from glory to glory, even as by the Spirit of the Lord. 2 Cor. iii. 18. But to be brief.

Make conscience of the *duty* of believing, and be as afraid of falling short here as in any other command of God. John vi. 46. "This is his commandment, that you believe." 1 John iii. 23. Believe, therefore, in the name of the Lord Jesus. This is the will of God, that you believe. Believe, therefore, to the saving of the soul. Unbelief is a fine-spun thread, not so easily discerned as grosser sins; and therefore that is truly "*the sin* that doth so easily beset us." Heb. xii. 1. The light of nature will show those sins that are

against the law of nature ; but the law of faith is a command beyond what flesh or nature teacheth ; therefore, to live by faith is so much the harder work ; yet it must be done, otherwise thine other duties profit thee nothing. For if a man give way to unbelief, though he be most frequent in all other duties besides, so often as he worshipeth God in these, he yet saith, God is a liar in the other, even because he hath not believed. “He that believeth not God, hath made him a liar ; because he believeth not the record that God gave of his Son. And this is the record, that God hath given us eternal life, and this life is in his Son.” 1 John v. 10, 11. So, then, when thou givest way to unbelief ; when thou dost not venture the salvation of thy soul upon the justifying life that is in Christ—that is, in his blood, &c.—at once, thou givest the lie to the whole testament of God ; yea, thou tramplest upon the promise of grace, and countest this precious blood an unholy and unworthy thing. Heb. x. 29. Now how, thou doing thus, the Lord should accept of thy other duties, of prayer, alms, thanksgiving, self-denial, or any other, will be hard for thee to prove. In the meantime remember, that faith pleaseth God ; and that without faith it is impossible to please him. Remember also, that for this cause it was that the offering of Cain was not accepted. “By faith Abel offered unto God a more excellent sacrifice than Cain ;” for by faith Abel first justified the promise of the Messiah, by whom a conquest should be obtained over the devil, and all the combination of hell against us : then he honored Christ by believing that he was able to save him ; and in token that he believed these things indeed, he presented the Lord with the firstlings of his flock, (Heb. xi. 4,) as a remembrance before God that he believed in his Christ. And therefore it is said, “By faith he offered ;” by which means the offering was accepted of God ; for no man’s offering can be accepted with God, but his that stands righteous before him first. But unbelief holdeth men under their guilt, because they have not

believed in Christ, and by that means put on his righteousness. Again; he that believeth not, hath made invalid (what in him lies) the promise of God and merits of Christ, of whom the Father hath spoken so worthily; therefore what duties or acts of obedience soever he performeth, God by no means can be pleased with him.

By this, therefore, you see the miserable state of the people that have not faith. Whatever they do, they sin; if they break the law, they sin; if they endeavor to keep it, they sin; they sin, I say, upon a double account—first because they do it but imperfectly; and, secondly, because they yet stay upon that, resisting that which is perfect, even that which God hath appointed. It mattereth not, as to justification from the curse, therefore, men wanting faith, whether they be civil or profane; they are such as stand accursed of the law; because they have not believed, and because they have given the lie to the truth, and to the God of truth. Let all men, therefore, that would please God make conscience of believing; on pain, I say, of displeasing him; on pain of being with Cain rejected, and on pain of being damned in hell. “He that believeth not shall be damned.” Mark xvi. 16. Faith is the very quintessence of all gospel obedience, it being that which must go before other duties, and that which also must accompany whatever I do in the worship of God, if it be accepted of him.

Here you may see as a reason why the force and power of hell is so bent against believing. Satan hateth all the parts of our Christian obedience, but the best and chiefest most. And hence the apostle saith to the Thessalonians, “That he sent to know their *faith*; lest by some means the tempter had tempted them, and so his labor had been in vain.” 1 Thess. iii. 5. Indeed, where faith is wanting, or hath been destroyed, all the labor is in vain; nothing can profit any man, neither as to peace with God, nor the accept-

ance of any religious duty. And this, I say, Satan knows, which makes him so lend his force against us.

There are three things in the act of believing which make this grace displeasing to the wicked one.

1. Faith discovereth the truth of things to the soul; the truth of things as they are, whether they be things that are of this world, or that which is to come; the things and pleasures above, and also those beneath. Faith discovereth to the soul the blessedness, and goodness, and durableness of the one; the vanity, foolishness, transitoriness of the other. Faith giveth credit to all things that are written in the law and in the prophets, (Acts xxiv. 14,) both as to the being, nature, and attributes of God; the blessed undertaking of the Lord Jesus Christ; the glory of heaven and torments of hell; the sweetness of the promise and terror of the threatenings and the curses of the word; by which means Satan is greatly frustrated in his assaults when he tempteth either to love this world or slight that which is to come; for he can do no great matter in these things to any but those who want the faith. "In vain is the snare laid in the sight of any bird;" therefore he must first blind, and hold blind the minds of men, "that the light of the glorious gospel of Christ, who is the image of God, should not shine into them," else he can do no harm to the soul. Now faith is the eye of the godly man, and that sees the truth of things; whatever Satan suggests, either about the glory of this world, the sweetness of sin, the uncertainty of another world, or the like. 1 John v. 4, 5; Prov. i. 17; 2 Cor. iv. 4; Heb. xi. 27.

2. Faith wraps the soul up in the bundle of life with God; it encloseth it in the righteousness of Jesus, and presents it so perfect in that, that whatever he can do, with all his cunning, cannot render the soul spotted or wrinkled before the justice of the law. Yea, though the man, as to his own person and acts, be full of sin from top to toe, Jesus

Christ covereth all; faith sees it, and holds the soul in its godly sense and comfort of it. The man, therefore, standing here, stands shrouded under that goodly robe that makes him glisten in the eye of justice. Yea, all the answer that Satan can get from God against such a soul is that he "doth not see iniquity in Jacob, nor behold perverseness in Israel." For *here* Israel hath not been forsaken, nor Judah, of his God, of the Lord of hosts, though, as to their own persons, their land was filled with sin against the Holy One of Israel. Num. xxiii. 21-23; Jer. li. 5; Rom. vi. 14; Deut. xxxiii. 12. Thus, therefore, the soul believing, is hid from all the power of the enemy, and dwells safely under the dominion of grace.

3. Faith keeps the soul from giving credit to any of his insinuations. For whatever Satan saith, either about the acceptance of my person and performances, so long as I believe that both are accepted of God for Christ's sake, he suggesteth to the wind. Wherefore, faith doth the same against the devil, that unbelief doth against God. Doth unbelief count God a liar? Faith counts the devil a liar. Doth unbelief hold the soul from the mercy of God? Faith holds the soul from the malice of the devil. Doth unbelief quench thy graces? Faith kindleth them even unto a flame. Doth unbelief fill the soul full of sorrow? Faith fills it full of the joy of the Holy Ghost. In a word, doth unbelief bind down thy sins upon thee? Why, faith in Jesus Christ releaseth thee of them all.

4. As faith keeps the soul from giving credit to the insinuations of Satan, so, when he makes his assaults, it overmasters him, and makes him retreat. "Resist the devil, and he will flee from you.—Whom resist, steadfast in the faith." James iv. 7; 1 Pet. v. 9. Believe, as I have already said, that God loveth you, that the blood of Christ was shed for you, that your person is presented complete before him, through the righteousness of Christ, and Satan must give place; thy

crediting of the gospel makes him fly before thee. But thou must do it steadfast in the faith; every waver giveth him advantage. And indeed this is the reason that the godly are so foiled with his assaults—they do not resist him steadfast in the faith; they often stagger through unbelief. Now, at every stagger he recovereth lost ground again, and giveth battle another time. Besides, by this and the other stagger he taketh heart to attempt by other means, and so doubleth the afflictions with manifold temptations. This is, I say, for want of being steadfast. “Above all, taking the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked.” Ephes. vi. 16. To quench them, though they come from him as kindled with the very fire of hell! None knows, save him that feels it, how burning hot the fiery darts of Satan are; and how when darted, they kindle upon our flesh and unbelief; neither can any know the power and worth of faith to quench them, but he that hath it, and hath power to act it.

CHAPTER IX.

FINAL APPLICATION.

THE THIRD USE. If justifying righteousness be alone to be found in the person of Jesus Christ, then this shows us the sad condition of two sorts of men—1. Of those that hang in doubt betwixt Christ and the law. 2. Of those that do professedly make denial of the sufficiency of this most blessed righteousness.

The first sort, though they may seek life, yet thus continuing, are never like to find it. Wherefore? "Because they seek it not by faith, but as it were, by the works of the law." Indeed, they will not be merit-mongers; they will not wholly trust to the law; they will partly venture on Christ, and partly trust to the law. Well, but therefore they shall be damned, because they trust to Christ but in part, and in part, as it were, to the works of the law. For such sinners make Christ but a Saviour in part—why then should he be their Saviour in whole? No, because they halt between Christ and the law, therefore they shall fall between Christ and the law; yea, because they will trust to their works in part, they shall be but almost saved by Christ. "Let not that man think that he shall obtain any thing from the Lord." What man? Why, he that doubteth or wavereth in his mind about the truth of the mercy of God in Christ. Therefore the exhortation is, "But let him ask in faith; for he that wavereth (or, that halteth between the law and Christ for life) is like a wave of the sea, driven of the wind and tossed." Jam. i. 6, 7. In conclusion, he resteth nowhere. "A double-minded man is unstable in all his ways." This man, therefore, must miscarry; he must not

see the good land that flows with milk and honey ; no, let him not have a thought of life in his heart ! “ Let not that man think that he shall receive any thing of the Lord.”

This was the case of many in the primitive times, for whose sake this caution was written. For the devout and religious Jew and proselyte, when they fell away from the word of the gospel, did not fall to those gross and abominable pollutions in which the open profane, like sows and swine, do wallow ; but they fell from the grace of God to the law ; or, at least, did rest betwixt them both, doubting of the sufficiency of either ; and thus, being fearful, they distrust. Wherefore, being found at length unbelieving, they are reputed of God abominable, as murderers, whoremongers, sorcerers, idolators, and liars, (Rev. xxi. 8 ;) and so must have their portion (with them) in the lake that burneth with fire and brimstone. The reason is, because where Christ is rejected, sin remaineth, and so the wrath of God for sin. Neither will he be a Saviour in part ; he must be all thy salvation, or none. “ Let not that man think that he shall receive any thing of the Lord.” Jam. i. 7.

Not ‘any thing!’ There is no promise for him, no pardon for him, no heaven for him, no salvation for him, no escaping of his fire ! What condition is this man in ! Yet he is a religious man, for he prays ; he is a seeking man, a desiring man, for he prays ; but he halts between two, he leaneth to his righteousness, and committeth iniquity. He is afraid to venture all upon the Lord Jesus Christ. “ Let not that man *think* of receiving any thing from the Lord.”

Yet the words suggest that he is apt to *think* he shall receive something, because God is merciful, because his promise is great ; but this expectation is by this word cut off, and this sinner is cast away. “ Let not that man *think*,”—let him forbear to think, of having any thing at the hand of God. The Israelites *thought* to go up to the land, the day after they had despised it. Agag *thought* the bitterness of

death was past, even that day in which he was hewn to pieces. Rechab and Baanah his brother *thought* to have received reward of David, that day they were hanged over the pool in Hebron. "Let not that man think that he shall receive any thing of the Lord." Num. xiv. 40, 41; 1 Sam. xv. 32, 33; 2 Sam. iv. 12.

2. As for those that do professedly make denial of the sufficiency of this most blessed righteousness, the whole book is conviction to them, and shall assuredly, if it come to their hands, rise up in judgment against them. They have rejected the wisdom and mercy of God; they have rejected the means of their salvation; they have trampled upon the blood of the Son of God; wherefore judgment waiteth for them, and fiery indignation, which shall devour the adversaries.

To conclude. One word also to you that are neglecters of Jesus Christ. "How shall we escape, if we neglect so great salvation?" Here, then, we may see how we ought to judge of all such persons as *neglect* the Lord Jesus, under what guise, name, or notion soever they be. We ought, I say, to judge of such, that they are at present in a state of condemnation; of condemnation, "because they have not believed in the only begotten Son of God." John iii. 18.

It is true, there is no man more at ease in his mind (with such ease as it is) than the man that hath not closed with the Lord Jesus, but is shut up in unbelief. Oh! but that is the man that stands convicted before God, and that is bound over to the great assize; that is the man whose sins are still his own, and upon whom the wrath of God abideth! John iii. 36. For the ease and peace of such, though it keep them far from fear, is but like to that of the secure thief, that is ignorant that the constable standeth at the door; the first sight of an officer makes his peace to give up the ghost. Ah, how many thousands that can now glory that they never were troubled for sin against God; I say, how many be there

that God will trouble worse than he troubled cursed Achan; because their peace (though false, and of the devil) was rather chosen by them than peace by Jesus Christ, than "peace with God by the blood of his cross." Col. i. 20.

Awake, careless sinners, awake! and arise from the dead, and Christ shall give you light. Content not yourselves either with sin or righteousness, if you be destitute of Jesus Christ; (Eph. v. 14;) but cry, cry, oh cry to God for light to see your condition by; for light in the word of God, for therein is the righteousness of God revealed. Cry, therefore, for light to see this righteousness by; it is righteousness of Christ's finishing, of God's accepting, and that which alone can save the soul from the stroke of eternal justice. Rom. i. 17, 18.

There are six things that on man's part are the cause he receiveth not the gospel of Christ, and so life by him.

1. They see not their state by nature; how polluted they are with original sin. Eph. ii. 2.
2. They see not the justice of God against sin; they know not him that hath said, "Vengeance belongeth unto me, I will recompense." Heb. x. 30.
3. They cannot see the beauty of Jesus Christ. 2 Cor. iv. 4.
4. Unbelief being mighty in them, they dare not venture their souls with Jesus Christ, (Rev. xxi. 8;) they dare not trust to his righteousness, and to that only. For,
5. Their carnal reason also sets itself against the word of faith, and cannot stoop to the grace of Jesus Christ. 1 Cor. ii. 14.
6. They love to have honor one of another. John v. 44. They love to be commended for their own vain-glorious righteousness; and the fools think that because they are commended of men, they shall be commended of God also. "How can you believe, who seek honor one of another, and seek not the honour that cometh from God *only*. This last thing, namely, desire of vain-glory, is the bane of thousands; it is the legalist's bane, it is the civilian's bane, it is the formalist's bane, yea, which yet is stranger, it is the

bane of the vicious and debauched also; for though there be a generation that, to one's thinking, have not regard to righteousness, yet watch them narrowly, and they have their times of doing something that looks like good, and though possibly it be but seldom, yet this wretch counteth that for the sake of that, God accepteth him, and counteth his, glorious righteousness!

I might add a seventh cause, which is, want of serious meditation upon eternal judgment, and what shall follow. This consideration, did it take a deep place in the heart, would doubtless produce these workings of spirit after Jesus Christ for justification that now are wanting in the most of men. This made Felix, yea, it makes the devils tremble; and would, I say, couldst thou deeply meditate, make thee start and turn thy wanton thoughts into heavy sighs after God's mercy in Jesus Christ, lest thou also come into their place of torment.

Before I conclude this use, I would lay down a few motives, if so be thou mayest be prevailed with to look after thine own everlasting state.

1. Consider, God hath put men, above all the creatures in this visible world, into a state of abiding for ever. They cannot be annihilated, they shall never again be turned into nothing, but must live with God or the devil for ever and ever. And though the scripture saith, "Man hath not pre-eminence over a beast in his death," yet the beast hath pre-eminence above many men; for he shall not rise again to come into judgment as man must, nor receive that dismal sentence for sin and transgression as man shall. This, therefore, is worthy to be considered with seriousness, of all that have souls to be saved or damned. They must one day come to judgment, there to stand before that Judge of all the earth whose eyes are like a flame of fire, from the sight of which thou canst not hide one of thy words, or thoughts, or actions, because thou wantest the righteous-

ness of God ! The fire of his justice shall burn up all thy rags of righteousness wherewith by the law thou hast clothed thyself ; and will leave thee nothing but a soul full of sin to bemoan, and eternal burnings to grapple with. Oh, the burnings that will then beset sinners on every side, and that will eat their flesh and torment their spirit with far more terror than if they were stricken with scorpions ! And observe it, the torment will there be higher than other, where there is the guilt of neglecting Jesus Christ ; he being indeed the Saviour, and him that was sent on purpose to deliver men from the wrath to come.

2. Consider, once past grace, and ever past grace. When the door is shut against thee, it will open no more ; (Luke xiii. ;) and then repentings, desires, wishings, and wouldings, come all too late. Good may be done to others, but to thee, none ; and this shall be because, even because thou hast withstood “the time of thy visitation,” and not received grace when offered. “My God shall cast them away, because they did not hearken unto him.” Luke xix. 41–43 ; Hos. ix. 17. Cain was driven out from the presence of God, for aught I know, some hundreds of years before his death. Ishmael was cast away after seventeen years of age. Esau lived thirty or forty years after he had sold his birth-right. Oh, many, very many are in this condition ! for though God be gracious, yea, very gracious, yet he will not be slighted nor abused always. There are plenty of sinners in the world—if one will not, another will. Christ was soon repulsed and sent away from the country of the Gaderenes ; but on the other side of the sea there were many ready with joy to receive him. So when the Jews contradicted and blasphemed, “the Gentiles gladly received the word.” Luke viii. 37, 40 ; Acts xiii. 46–48.

Look to it, sinner ! here is life and death set before thee ; life, if it be not too late to receive it ; but if it be, it is not too late for death to swallow thee up ! And tell me, will it

not be dreadful to be carried from under the gospel to the damned, there to lie in endless torment, because thou wouldst not be delivered therefrom? Will it be comfort to thee to see the Saviour turn Judge? to see him that wept and died for the sin of the world now ease his mind on Christ-abhorring sinners by rendering to them the just judgment of God? Had they closed with Christ, they had been shrouded from the justice of the law, and should not have come into condemnation for all their abominable filthiness, "but had been passed from death to life." But they would not take shelter there; they would venture to meet the justice of God in its fury; wherefore now it shall swallow them up for ever and ever! And let me ask further, is not he a madman who, being loaded with combustible matter, will run headlong into a fire upon a bravado? or, that being guilty of felony or murder, will desperately run himself into the hand of the officer, as if the law, the judge, the sentence, execution, were but a jest, or a thing to be played withal? And yet thus mad are poor, wretched, miserable sinners, who flying from Christ as if he were a viper, are overcome and cast off forever by the just judgment of the law. But ah! how poorly will these be able to plead the virtues of the law to which they have cleaved, when God shall answer them, "Whom dost thou pass in beauty; go down, and be thou laid with the uncircumcised." Ezek. xxxii. 19. 'Go down to hell, and there be laid with those that refused the grace of God.'

Sinner, take my advice, with which I shall conclude this use. Call often to remembrance that thou hast a precious soul within thee; that thou art in the way to thine end, at which thy precious soul will be in special concerned, it being then time to delay no longer, the time of reward being come. I say again, bring thy end home; put thyself in thy thoughts into the last day thou must live in this world, seriously arguing thus—'How if this day were my

last? How if I never see the sun rise more? How if the first voice that rings to-morrow morning in my heavy ears be, "Arise, ye dead, and come to judgment?" Or, how if the next sight I see with mine eyes be the Lord in the clouds, with all his angels, raining floods of fire and brimstone upon the world? Am I in a case to be thus near mine end? to hear this trump of God? or to see this great appearance of this great God, and the Lord Jesus Christ? Will my profession, or the faith I think I have, carry me through all the trials of God's tribunal? Cannot his eyes, which are as a flame of fire, see in my words, thoughts, and actions enough to make me culpable of the wrath of God? Oh! how serious should sinners be in this work of remembering things to come, of laying to their heart the greatness and terror of that notable day of God Almighty, and in examining themselves, how it is like to go with their souls when they shall stand before the Judge indeed! To this end, God make this word effectual. Amen.

THE DOCTRINE
OF
THE LAW AND GRACE UNFOLDED:

OR,

A DISCOURSE TOUCHING THE LAW AND GRACE, THE NATURE OF THE ONE AND THE NATURE OF THE OTHER; SHOWING WHAT THEY ARE, AS THEY ARE THE TWO COVENANTS; AND LIKEWISE WHY THEY BE, AND WHAT THEIR CONDITIONS ARE, THAT BE UNDER EITHER OF THOSE TWO COVENANTS.

WHEREIN FOR THE BETTER UNDERSTANDING OF THE READER, THERE ARE SEVERAL QUESTIONS ANSWERED TOUCHING THE LAW AND GRACE, VERY EASY TO BE READ, AND AS EASY TO BE UNDERSTOOD, BY THOSE THAT ARE SONS OF WISDOM, THE CHILDREN OF THE SECOND COVENANT.

The Law made nothing perfect, but the bringing in of a Better Hope did; by which we draw nigh unto God. Heb. vii. 19. Also, Rom. iii. 28; iv. 5.

THE AUTHOR'S EPISTLE TO THE READER.

READER,

IF at any time there be held forth by the preacher, the freeness and fulness of the gospel, together with the readiness of the Lord of peace to receive those that have any desire thereto, presently it is the spirit of the world to cry out, 'Sure this man disdains the law, slights the law, and counts that of none effect.' And all because there is not, together with the gospel, mingled the doctrine of the law; which is not a right dispensing of the word, according to truth and knowledge. Again, if there be the terror and severity of the law, discovered to a people by the servants of Jesus Christ, (though they do not speak of it, to the end people should trust to it, by relying on it as it is a covenant of works; but rather that they should be driven further from that covenant, even to embrace the tenders and privileges of the second;) yet poor souls, because they are unacquainted with the natures of these two covenants, or either of them, therefore, say they, 'Here is nothing but the preaching of the law, the thundering of the law.' When, alas! if these two be not held forth, namely, the covenant of works, and the covenant of grace, together with the nature of the one, and the nature of the other, souls will never be able either to know what they are by nature, or what they lie under. Also, neither can they understand what grace is, nor how to come from under the law to meet God, in and through that other most glorious covenant, through

which, and only through which, God can communicate of himself grace, glory, yea, even all the good things of another world.

I having considered these things, together with others, have made bold to present yet once more to thy view, my friend, something of the mind of God ; to the end, if it shall be but blessed to thee, thou mayest be benefited thereby. For verily these things are not such as are ordinary, and of small concernment, but do absolutely concern thee to know, and that experimentally too, if ever thou do partake of the glory of God through Jesus Christ, and so escape the terror and insupportable vengeance that will otherwise come upon thee through his justice, because of thy living and dying in thy transgressions against the law of God. And therefore while thou livest here below, it is thy duty (if thou wish thyself happy for the time to come) to give up thyself to the studying of these two covenants, treated of in the ensuing discourse ; and so to study them, until thou, through grace, do not only get the notion of the one and the other in thy head, but until thou do feel the very power, life, and glory, of the one and of the other. For take this for granted, he that is dark as touching the scope, intent, and nature of the law, is also dark as to the scope, nature, and glory of the gospel ; and also he that hath but a notion of the one, will hardly have any more than a notion of the other.

And the reason is this, because so long as people are ignorant of the nature of the law, and of their being under it, that is, under the curse and condemning power of it, by reason of their sin against it, so long they will be careless and negligent as to inquiring after the true knowledge of the gospel. Before the commandment came, (that is, in the spirituality of it,) Paul was alive, (that is, thought himself safe,) which is clear, from Rom. vii. 9, 10, compared with Philippians, iii. 5-11, &c. But when that came, and was indeed discovered unto him by the Spirit of the Lord, then

Paul dies (Rom. vii.) to all his former life, (Phil. iii. ;) and that man who could content himself to live, though ignorant of the gospel, cries out now, "I count all things but loss, for the excellency of the knowledge of Jesus Christ my Lord." Therefore, I say, so long as men are ignorant of the nature of the law of God, so long they will be ignorant of the nature of the gospel, and how glorious a thing it is to be found within the bounds of it. For we use to say, that man that knoweth not himself to be sick, that man will not look out for himself a physician; and this Christ knew full well, where he saith, "The whole have no need of a physician, but them that are sick;" that is, none will in truth desire the physician, unless they know they be sick. That man also, that hath got but a notion of the law, (a notion, that is, the knowledge of it in the head, so as to discourse and talk of it,) if he hath not felt the power of it, and that effectually too, it is to be feared, will at the best be but a notionist in the gospel. He will not have the experimental knowledge of the same in his heart; nay, he will not seek, nor heartily desire after it, and all because, as I said before, he hath not experience of the wounding, cutting, killing nature of the other.

I say, therefore, if thou wouldst know the authority and power of the gospel, labor, first to know the power and authority of the law. For I am verily persuaded that the want of this one thing, namely, the knowledge of the law, is one cause why so many are ignorant of the other. That man that doth not know the law, doth not know in deed and in truth that he is a sinner; and that man that doth not know he is a sinner, doth not know savingly that there is a Saviour.

Again, that man that doth not know the nature of the law, that man doth not know the nature of sin; and that man that knoweth not the nature of sin, will not regard to know the nature of a Saviour. This is proved, John viii. 31-36. This people were professors, and yet did not know the truth,

(the gospel,) and the reason was, because they did not know themselves, and so not the law. I would not have thee mistake me, Christian reader. I do not say that the law of itself would lead any soul to Jesus Christ; but the soul being killed by the law, through the operations of its severity seizing on the soul, then the man, if he be enlightened by the Spirit of Christ, to see where remedy is to be had, will not, through grace, be contented without the real and saving knowledge through faith of him.

If thou wouldst then wash thy face clean, first take a glass and see where it is dirty; that is, if thou wouldst indeed have thy sins washed away by the blood of Christ, labor first to see them in the glass of the law. (Jam. i.) And do not be afraid to see thy besmeared condition, but look on every spot thou hast: for he that looks on the foulness of his face by the halves, will wash by the halves; even so, he that looks on his sins by the halves, will seek for Christ by the halves. Reckon thyself therefore, I say, the biggest sinner in the world, and be persuaded that there is none worse than thyself; then let the guilt of it seize on thy heart; then also go in that case and condition to Jesus Christ, and plunge thyself into his merits, and the virtue of his blood; and after that thou shalt speak of the things of the law, and of the gospel, experimentally, and the very language of the children of God shall feelingly drop from thy lips, and not till then.

Let this therefore teach thee thus much. He that hath not seen his lost condition, hath not seen a safe condition: he that did never see himself in the devil's snare, did never see himself in Christ's bosom. "This my son was dead, and is alive again, was lost and is found;" "with whom we all had our conversation in time past." "But now are we (so many of us as believe) returned to Jesus Christ, the Shepherd and Bishop of our souls."

I say, therefore, if you do find in this treatise, in the first

place, something touching the nature, end, and extent of the law, do not thou cry out, therefore, all on a sudden, saying, 'Here is nothing but the terror, horror, and thundering sentences of the law.' Again, if thou do find in the second part of this discourse, something of the freeness and fulness of the gospel, do not thou say then neither, 'Here is nothing but grace; therefore surely an undervaluing of the law.' No, but read it quite through, and so consider of it; and I hope thou shalt find the two covenants (which all men are under, either the one or the other) discovered, and held forth in their natures, ends, bounds, together with the state and condition of them that are under the one, and of them that are under the other.

There be some that through ignorance do say, how that such men as preach terror and amazement to sinners, are beside the book, and are ministers of the letter, the law, and not of the Spirit, the gospel. But I would answer them, by citing to them the 16th of Luke, from the 19th verse to the end; and 1 Cor. vi. 9, 10, and Gal. iii. 10; Rom. iii., from the 9th verse to the 19th. Only this caution I would give by the way, how that they which preach terror, to drive souls to the obtaining of salvation by the works of the law, that preaching is not the right gospel preaching. Yet when saints speak of the sad state that men are in by nature, to discover to souls their need of the gospel, this is honest preaching; (see Rom. iii. 9, 25, &c.;) and he that doth do so, doth the work of a gospel minister.

Again, there are others that say, because we do preach the free, full, and exceeding grace discovered in the gospel, therefore we make void the law; when indeed, unless the gospel be held forth in the glory thereof, without confusion by mingling the covenant of works therewith, the law cannot be established. "Do we through faith," or by preaching the gospel, "make void the law?" Nay, saith Paul, "God forbid! We do thereby establish the law."

Rom. iii. 31. And verily, he that will indeed establish the law, or *set it in its own place*, (for so I understand the words,) must be sure to hold forth the gospel in its right color and nature. For if men be ignorant of the nature of the gospel, and the covenant of grace, they then will be very apt to remove the law out of its place, and that because they are ignorant, not knowing what they say, nor whereof they affirm. And let me tell you, if a man be ignorant of the covenant of grace, and the boundlessness of the gospel, though he speaks and makes mention of the name of the Father, and of the Son, and also of the name of the new covenant, and the blood of Christ, yet at this very time, and in those very words, he will preach nothing but the law, and that as a covenant of works.

Reader, I must confess it is a wonderful mysterious thing, and he had need have a wiser spirit than his own, that can rightly set these two covenants in their right places; that when he speaks of the one, he doth not jostle the other out of its place. O! to be so well enlightened, as to speak of the one, that is, the law, for to magnify the gospel; and also to speak of the gospel, so as to establish (and yet not to idolize) the law, nor any particulars thereof! It is rare, and to be heard and found but in very few men's breasts. If thou shouldst say, What is it to speak of each of these two covenants, so as to set them in their right places, and also to use the terror of the one, so as to magnify and advance the glory of the other? To this I shall answer also, read the ensuing discourse but with an understanding heart; and it is like thou wilt find a reply therein to the same purpose, which may be to thy satisfaction.

Reader, if thou do find this book empty of fantastical expressions, and without light, vain, whimsical, scholar-like terms, thou must understand it is because I never went to school to Aristotle or Plato, but was brought up at my father's house, in a very mean condition, among a company

of poor countrymen. But if thou do find a parcel of plain, yet sound, true, and home sayings, attribute that to the Lord Jesus, to the gifts and abilities which he hath bestowed upon such a poor creature as I am, and have been. And if thou, being a seeing Christian, dost find me coming short, though rightly touching at some things, attribute that, either to my brevity, or, if thou wilt, to my weaknesses, (for I am full of them.)

A word or two more, and so I shall have done with this. And the first is, friend, if thou do not desire the salvation of thy soul, yet I pray thee to read this book over with serious consideration; it may be it will stir up in thee some desires to look out after it, which at present thou mayst be without. Secondly, If thou do find any stirrings in thy heart, by thy reading such an unworthy man's works as mine are, be sure that, in the first place, thou give glory to God, and give way to thy convictions. And be not too hasty in getting them off from thy conscience, but let them so work, till thou do see thyself by nature void of all grace, as faith, hope, knowledge of God, Christ, and the covenant of grace. Thirdly, Then, in the next place, fly in all haste to Jesus Christ, (thou being sensible of thy lost condition without him;) secretly persuading the soul, that Jesus Christ standeth open armed to receive thee, to wash away thy sins, to clothe thee with his righteousness, and to present thee before the presence of the glory of God, and among the innumerable company of angels, with exceeding joy. This being thus, in the next place, do not satisfy thyself with these secret and first persuasions, which do, or may encourage thee to come to Jesus Christ; but be restless, till thou do find, by blessed experience, the glorious glory of this the second covenant extended unto thee, and sealed upon thy soul with the very Spirit of the Lord Jesus Christ.

And that thou mayst not slight this my counsel, I beseech thee, in the second place, consider these following things.

First, If thou do get off thy convictions, and not the right way, (which is by seeing thy sins washed away by the blood of Jesus Christ,) it is a question, whether ever God will knock at thy heart again or no; but rather say, such a one "is joined to idols, let him alone." Hos. iv. 17. Though he be in a natural state, *let him alone!* Though he be in, or under the curse of the law, *let him alone!* Though he be in the very hand of the devil, *let him alone!* Though he be going post haste to hell, *let him alone!* Though his damnation will not only be damnation for sins against the law, but also for slighting the gospel, yet *let him alone!* My Spirit, my ministers, my word, my grace, my mercy, my love, my pity, my common providences, shall no more strive with him. *Let him alone!* O sad! O miserable! who would slight convictions that are on their souls, which tend so much for their good? Secondly, If thou shalt not regard how thou do put off convictions, but put them off without the precious blood of Christ being savingly applied to thy soul, thou art sure to have the misspending of that conviction to prove the hardening of thy heart, against the next time thou art to hear the word preached or read. This is commonly seen, that those souls that have not regarded those convictions that are at first set upon their spirits, do commonly (and that by the just judgments of God upon them) grow more hard, more senseless, more seared and sottish in their spirits; for some, who formerly would quake and weep, and relent under the hearing of the word, do now, for the present, sit so senseless, so seared, and hardened in their consciences, that certainly if they should have hell-fire thrown in their faces, as it is sometimes cried up in their ears, they would scarce be moved; and this comes upon them as a just judgment of God. 2 Thes. ii. 11, 12. Thirdly, If thou do slight these, or those convictions that may be set upon thy heart, by reading this discourse, or hearing any other good man preach the word of God sincerely, thou wilt have the stiffing of these, or those

convictions, to account and answer for at the day of judgment. Not only for thy sins that are commonly committed by thee in thy calling and common discourse, but thou shalt be called to a reckoning for slighting convictions, disregarding convictions, which God useth as a special means to make poor sinners see their lost condition, and the need of a Saviour.

Now here I might add many more considerations besides these, to the end thou mayst be willing to tend, and listen to convictions. As, First. Consider thou hast a precious soul, more worth than the whole world; and this is commonly worked upon (if ever it be saved) by convictions. Secondly. This soul is (for certain) to go to hell, if thou shalt be a sligher of convictions. Thirdly. If thou go to hell, thy body must go thither too, and thence never to come out again. "Now consider this, you that (are apt to) forget God, (and his convictions,) lest he tear you in pieces, and there be none to deliver." Psalm l. 22.

But if thou shalt be such a one, that shall, notwithstanding thy reading of thy misery, and also of God's mercy, still persist to go on in thy sins, know, in the first place, that here thou shalt be left, by things that thou readest, without excuse; and in the world to come, thy damnation will be exceedingly aggravated, not only for thy not regarding them, and turning from thy sins, which were reprov'd by them, but also for rejecting that word of grace that did instruct thee how, and which way, thou shouldst be saved from them.

And so farewell. I shall leave thee, and also this discourse, to God, who I know will pass a righteous judgment both upon that and thee. I am yours, though not to serve your lusts and filthy minds, yet to reprove, instruct, and, according to that proportion of faith and knowledge which God hath given me, to declare unto you the way of life and salvation. Your judgings, railings, surmisings, and disdaining of me, that I shall leave till the fiery judgment comes, in

which the offender shall not go unpunished, be he you, or me ; yet I shall pray for you, wish well to you, and do you what good I can. And that I might not write or speak in vain, Christian, pray for me to our God, with much earnestness, fervency, and frequency, in all your knocking at your Father's door. Because I do very much stand in need thereof ; for my work is great, my heart is vile, the devil lieth at watch, the world would fain be saying, "Aha ! aha ! thus we would have it ;" and of myself, keep myself I cannot ; trust myself I dare not ; if God do not help me, I am sure it will not be long before my heart deceive me, and the world have their advantage of me ; and so God be dishonored by me, and thou also ashamed to own me. O therefore be much in prayer for me, thy fellow. I trust in that glorious grace that is conveyed from heaven to sinners, by which they are not only sanctified here in this world, but shall be glorified in that which is to come : unto which, the Lord of his mercy bring us all.

JOHN BUNYAN.

THE DOCTRINE OF THE LAW AND GRACE UNFOLDED.

CHAPTER I.

SOME IN GOSPEL TIMES ARE STILL UNDER THE LAW.

FOR YE ARE NOT UNDER THE LAW, BUT UNDER GRACE.—ROM. VI. 14.

IN the three former chapters, the apostle is pleading for the salvation of sinners by grace, without the works of the law, to the end he might confirm the saints, and also that he might win over all those that did oppose the truth of this doctrine, or else leave them the more without excuse.

And that he might so do, he taketh in hand, first, to show the state of all men naturally, or as they come into the world by generation, saying in the third chapter, "There is none righteous, no, not one; there is none that understandeth; there is none that doeth good," &c. As if he had said, It seems there is a generation of men that think to be saved by the righteousness of the law; but let me tell them, that they are much deceived, in that they have already sinned against the law. For by the disobedience of one, many (yea all) were brought into a state of condemnation. Rom. v. 12-20.

Now, here, in the sixth chapter, he doth speak as if he had turned him round to the brethren, and said, 'My brethren, you see now it is clear and evident, that it is freely by the grace of Christ that we do inherit eternal life. And

again, for your comfort, my brethren, let me tell you, that your condition is wondrous safe, in that you are under grace ; for, "Sin shall not have dominion over you;" that is, neither the damning power, neither the polluting power, so as to destroy your souls. "For you are not under the law;" that is, you are not under that that will damn you for sin ; "but (you are) under grace," or stand thus in relation to God, that though you have sinned, yet you shall be pardoned ;—"for you are not under the law ;" &c. If any should ask, what is the meaning of the word *under*? I answer, It signifieth, you are not held, kept, or shut up by it, so as to appear before God under that administration, and none but that ; or thus, You are not now bound by the authority of the law to fulfill it, and obey it, so as to have no salvation without you so do ; or that, if you transgress against any one tittle of it, you, by the power of it must be condemned. No, no ; for you are not so under it ; that is, not thus under the law. Again, "For you are not under the law." What is meant by this word *law*? The word *law*, in scripture, may be taken more ways than one, as might be largely cleared. There is the law of faith, the law of sin, the law of men, the law of works, otherwise called the covenant of works, or the first or old covenant. Heb. viii. 13. "In that he saith a new covenant, (which is the grace of God, or commonly called the covenant of grace,) he hath made the first old;" that is the covenant of works, or the law.

I say, therefore, the word *law*, and the word *grace*, in this sixth of the Romans, do hold forth the two covenants which all men are under ; that is, either the one or the other. "For ye are not under the law;" that is, 'you to whom I do now write these words, who are and have been effectually brought into the faith of Jesus, you are not under the law, or under the covenant of works.' He doth not, therefore, apply these words to all, but in some, of whom he saith, "But ye;" mark *ye*, ye believers, ye converted persons, ye

saints, ye that have been born again. Ye; "for ye are not under the law," implying others are, that are in their natural state, that have not been brought into the covenant of grace by faith in Jesus Christ. The words, therefore, being thus understood, there is discovered these two truths in them:

First, That there are some in gospel-times that are under the covenant of works.

Secondly, That there is never a believer under the law, (as it is the covenant of works,) but under grace, through Christ. "For ye" (you believers, you converted persons, ye) "are not under the law, but under grace;" for you are delivered, and brought into, or under the covenant of grace.

For the first, That THERE ARE SOME THAT ARE UNDER THE LAW, OR UNDER THE COVENANT OF WORKS.

See, I pray you, that scripture in the third of the Romans, where the apostle, speaking before of sins against the law, and of the denunciations thereof against those that are in that condition, saith, "What things soever the law saith, it saith to them that are under it." Mark, "It saith to them that are under the law, that every mouth may be stopped, and all the world become guilty before God;" (Rom. iii. 19;) that is, all those that are under the law, as a covenant of works, that are yet in their sins and unconverted, as I told you before. Again, Gal. v. 18, he saith, "But if you are led by the Spirit, you are not under the law;" implying again, that those who are for sinning against the law, or for the works of the law, either, as it is the old covenant, these are under the law, and not under the covenant of grace. Again, Gal. iii. 10, he saith, "For as many as are of the works of the law are under the curse;" that is, they that are under the law are under the curse; for mark, they that are under the covenant of grace are not under the curse. Now, there are but two covenants; therefore it must needs be, that they that are under the curse are under the law, seeing those that are under the other covenant, are not under

the curse, but under the blessing: "So then, they which be of faith are blessed with faithful Abraham." But the rest, are under the law. Gal. iii. 9.

Now, I shall proceed to what I do intend to speak unto.

I. I shall show you what the covenant of works or the law is, and when it was first given, together with the nature of it.

II. I shall show you what it is to be under the law, or covenant of works, and the miserable state of all those that are under it.

III. I shall show you who they are, that are under this covenant or law.

IV. I shall show you how far a man may go, and yet be under this covenant or law.

For the first, What this covenant of works is, and when it was given.

The covenant of works, or the law here spoken of, is the law delivered upon Mount Sinai to Moses, in two tables of stone, in ten particular branches or heads: for this see Gal. iv. The apostle, speaking there of the law, and of some also that, through delusions of false doctrine, were brought again as it were under it, or at least were leaning that way, (ver. 21,) saith, 'As for you that desire to be under the law, I will show you the mystery of Abraham's two sons, which he had by Hagar and Sarah. These two do signify the two covenants; the one named *Hagar*, signifies Mount Sinai, where the law was delivered to Moses on two tables of stone; (Exod. xxiv. 12, xxxiv. 1; Deut. x. 1;) which is that, that whosoever is under, he is destitute of, and altogether without the grace of Christ in his heart at the present.' "For I testify again to every man," saith he, speaking of the same people, (Gal. v. 3, 4,) "that Christ is become of none effect unto you, whosoever of you are justified by the law," namely, that given on Mount Sinai; "ye are fallen from grace;" that is, not that any can be justified by the law: but his meaning is, all those that seek justifi-

eration by the works of the law, they are not such that seek to be under the second covenant of grace. Also, the apostle speaking again of these two covenants, (2 Cor. iii. 7, 8,) saith, "For if the ministration of death," (or the law, for it is all one,) "written and engraven in stones," (mark that,) "was glorious, how shall not the ministration of the Spirit," (or the covenant of grace) "be rather glorious?" As if he had said, 'It is true, there was a glory in the covenant of works, and a very great excellency did appear in it, namely, in that given in the stones on Sinai; yet there is another covenant, the covenant of grace, that doth exceed it for comfort and glory.

But, secondly, though this law was delivered to Moses, from the hands of angels, on two tables of stone, on Mount Sinai; yet this was not the first appearing of this law to man. But even this in substance, (though possibly not so openly,) was given to the first man Adam, in the garden of Eden, in these words: "And the Lord God commanded the man, saying, Of every tree in the garden, thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." Gen. ii. 16, 17. Which commandment, then given to Adam, did contain in it a forbidding to do any one of those things that was and is accounted evil, although at that time it did not appear so plainly in so many particular heads as it did when it was delivered on Mount Sinai. But yet it was the very same. And that I shall prove thus: God commanded Adam in paradise, to abstain from all evil against the first covenant, and not from some sins only. But if God had not commanded Adam to abstain from the sins spoken against in the ten commandments, he had not commanded to abstain from all, but from some; therefore it must needs be, that he then commanded to abstain from all sins forbidden in the law given on Mount Sinai. Now, that God commanded to abstain from all evil, or sin, against any of the ten

commandments, when he gave Adam the command in the garden, is evident, in that he did punish the sins that were committed against those commands that were then delivered on Mount Sinai, before they were delivered on Mount Sinai; which will appear as followeth :

The first, second, and third commandments, were broken by Pharaoh and his men. For they had false gods, (which the Lord executed judgment against, as in Exod. xii. 12,) and blasphemed the true God; (Exod. vii. 17-25;) for their gods could neither deliver themselves nor their people from the hand of God: but in the things wherein they dealt proudly, he was above them. Exod. xviii. 11. Again, some judge that the Lord punished the sin against the second commandment, which Jacob was in some measure guilty of, in not purging his house from false gods, with the defiling of his daughter Dinah. Gen. xxxiv. 2. Again, we find that Abimelech thought the sin against the third commandment so great, that he required no other security of Abraham, against the fear of mischief that might be done to him by Abraham, his son, and his son's son, but only Abraham's oath. Gen. xxi. 23. The like we see between Abimelech and Isaac. Gen. xxxi. 53. The like we find in Moses and the Israelites, who durst not leave the bones of Joseph in Egypt, because of the oath of the Lord, whose name, by so doing, would have been abused. Exod. xiii. 19.

And we find the Lord rebuking his people for the breach of the fourth commandment. Exod. xvi. 27, 28, 29.

And for the breach of the fifth, the curse came upon Ham. Gen. ix. 25, 26, 27. And Ishmael dishonoring his father, in mocking Isaac, was cast out, as we read. Gen. xxi. 9, 10. The sons-in-law of Lot, for slighting their father, perished in the overthrow of Sodom. Gen. xix. 14, &c.

The sixth commandment was broken by Cain; and so dreadful a curse and punishment came upon him, that it made him cry out, "My punishment is greater than I can

bear." Gen. iv. 13. Again, when Esau threatened to slay his brother, Rebecca sent Jacob away, saying, "Why should I be deprived of both of you in one day?" (Gen. xxvii. 45;) hinting unto us, that she knew murder was to be punished with death; which the Lord himself declared likewise to Noah. Gen. ix. 6. Again, a notable example of the Lord's justice in punishing murder, we see in the Egyptians and Pharaoh, who drowned the Israelites' children in the river. Exod. i. 22. And they themselves were drowned in the sea. Exod. xiv. 27.

The sin against the seventh commandment was punished in the Sodomites, &c., with the utter destruction of their city and themselves. Gen. xix. 24, 25. Yea, they suffer the vengeance of eternal fire. Jude 7. Also, the male Shechemites, for the sin committed by Hamor's son, were all put to the sword. Gen. xxxiv. 25, 26.

Our first parents sinned against the eighth commandment, in taking the forbidden fruit, and so brought the curse on themselves, and their posterity. Gen. iii. 16. Again, the punishment due to the breach of this commandment, was by Jacob accounted death, (Gen. xxxi. 30, 32,) and also by Jacob's sons. Gen. xliv. 9, 10.

Cain sinning against the ninth commandment, (as in Gen. iv. 9,) was therefore cursed as to the earth. (ver. 11.) And Abraham, though the friend of God, was blamed for false witness by Pharaoh, and sent out of Egypt, (Gen. xii. 18, 19, 20,) and both he and Sarah were reproved by Abimelech. Gen. xx. 9, 10, 16.

Pharaoh sinned against the tenth commandment, (Gen. xii. 15,) and was therefore plagued with great plagues. (ver. 17.) Abimelech coveted Abraham's wife, and the Lord threatened death to him and his, except he restored her again. Gen. xx. 3. Yea, though he had not come near her, yet for coveting and taking her, the Lord fast closed up the wombs of his house. (ver. 18.)

I could have spoken more fully to this, but that I would not be too tedious, but speak what I have to say with as much brevity as I can. But before I pass it, I will, besides this, give you an argument or two more for the further clearing of this, that the substance of the law delivered on Mount Sinai, was before that, delivered by the Lord to man in the garden. As, first, death reigned over them that had not sinned after the similitude of Adam's transgression, (that is, though they did not take the forbidden fruit, as Adam did;) but had the transgression been no other, or had their sin been laid to the charge of none but those that did eat of that fruit, then those that were born to Adam after he was shut out of the garden, had not had sin, in that they did not actually eat of that fruit, and so had not been slaves to death. But in that death did reign from Adam to Moses, or from the time of his transgression against the first giving of the law, till the time the law was given on Mount Sinai, it is evident, that the substance of the ten commandments was given to Adam and his posterity under that command, "Eat not of the tree that is in the midst of the garden." But yet, if any shall say, that it was because of the sin of their father that death reigned over them; to that I shall answer, that although original sin be laid to the charge of his posterity, yet it is also for their sins that they actually committed, that they were plagued. And again, saith the apostle, "For where there is no law, there is no transgression." Rom. iv. 15. "For sin is not imputed where there is no law: nevertheless death reigned from Adam to Moses." Rom. v. 13, 14. But if there had been no law, then there had been no transgression, and so no death to follow after as the wages thereof; for death is the wages of sin, (Rom. vi. 23,) and sin is the breach of the law; an actual breach in our particular persons, as well as an actual breach in our public person. 1 John iii. 4. Again, they are no other sins than those against that law given on Sinai, for the which those sins before mentioned

were punished. Therefore the law given before by the Lord to Adam and his posterity, is the same with that afterwards given on Mount Sinai. Again, the conditions of that on Sinai, and of that in the garden, are all one; the one saying, "Do this and live," the other saying the same. Also judgment denounced against men in both kinds alike. Therefore this law appeareth to be the very same that was given on Mount Sinai. Again, the apostle speaks but of two covenants, (namely, grace and works,) under which two covenants all are; some under one, and some under the other. Now this to Adam is one, therefore that on Sinai is one; and all one with this. And that this is a truth, I say, I know that the sins against that on Sinai were punished by God for the breach thereof before it was given there. So it doth plainly appear to be a truth; for it would be unrighteous with God to punish for that law that was not broken; therefore it was all one with that on Sinai.

Now, the law given on Sinai was for the more clear discovery of those sins that were before committed against it. For though the very substance of the ten commandments was given in the Garden, before they were received from Sinai; yet they lay so darkly in the heart of man, that his sins were not so clearly discovered as afterwards they were. Therefore, saith the apostle, (Gal. iii. 19,) "the law was added, (or more plainly given on Sinai on tables of stone,) that the offence might abound;" that is, that it might the more clearly be made manifest and appear. Rom. v. 20.

Again, we have a notable similitude of this at Sinai, even in giving the law. For, first, the law was given twice on Sinai, to signify, that indeed the substance of it was given before. And, secondly, the first tables that were given on Sinai were broken at the foot of the mount, and the others were preserved whole; to signify, that though it was the true law that was given before with that given on Sinai, yet it was not so easy to be read, and to be taken notice of, in that

the stones were not whole, but broken, and so the law written thereon somewhat defaced and disfigured.

But if any object, and say, 'Though the sins against the one be the sins against the other, and so in that they do agree; yet it doth not appear, that the one is therefore the same covenant of works with the other.' I answer, That which was given to Adam in paradise, you will grant was the covenant of works: for it runs thus, "Do this and live," do it not and die; nay, "Thou shalt surely die." Now there is but one covenant of works. If therefore I prove, that that which was delivered on Mount Sinai is the covenant of works, then all will be put out of doubt. Now that this is so, is evident.

First, Consider the two covenants are thus called in scripture, the one the administration of death, and the other the administration of life; the one the covenant of works, the other of grace; but that delivered on Sinai is called the ministration of death; that therefore is the covenant of works. "For if (saith he) the ministration of death, written and engraven in stones, was glorious," &c. 2 Cor. iii.

Secondly, The apostle, writing to the Galatians, doth labor to beat them off from trusting in the covenant of works. But when he comes to give a discovery of that law or covenant, (he laboring to take them off from trusting in it,) he doth plainly tell them, it is that which was given on Sinai. Gal. iv. 24, 25. Therefore that which was delivered in two tables of stone on Mount Sinai, is the very same that was given before to Adam in paradise, they running both alike. That in the garden says, "Do this and live; but in the day thou eatest thereof, (or dost not do this,) thou shalt surely die." And so is this on Sinai, as is evident when he saith, "The man that doeth these things shall live by them." Rom. x. 5. And in case they break them, even any of them, it saith, "Cursed is every one that continueth not in all things that are written in the (whole) book of the law to do them." Gal. iii. 10. Now, this being thus cleared, I shall proceed.

CHAPTER II.

WHAT IT IS TO BE UNDER THE LAW.

A SECOND thing to be spoken to is this, to show what it is to be under the law, as it is a covenant of works; to which I shall speak, and that thus:

To be UNDER THE LAW, AS IT IS A COVENANT OF WORKS, is to be bound upon pain of eternal damnation, to fulfill, and that completely and continually, every particular point of the ten commandments, by doing them. "Do this, and thou shalt live;" otherwise, "Cursed is every one that continueth not in all (in every particular thing or) things that are written in the book of the law to do them." Gal. iii. 10. That man that is under the first covenant, stands thus, and only thus, as he is under that covenant or law. Poor souls, through ignorance of the nature of that covenant of works, the law that they are under, do not think their state to be half so bad as it is. When, alas! there is none in the world in such a sad condition again besides themselves; for, indeed, they do not understand these things. He that is under the law, as it is a covenant of works, is like the man that is bound by the law of his king, upon pain of banishment, or of being hanged, drawn, and quartered, not to transgress any of the commandments of the king. So here, they that are under the covenant of works, are bound, upon pain of eternal banishment and condemnation, to keep within the compass of the law of the God of heaven. The covenant of works, may, in this case, be compared to the laws of the Medes and Persians, which being once made, cannot be altered. Dan. vi. 8. You find, that when there was a law made and given forth, that none should ask a

petition of any God or man, but of the king only; this law being established by the king. (ver. 9,) and Daniel breaking it, let all do whatever they can, Daniel must be cast into the lion's den. (ver. 16.) So here, I say, there being a law given, and sealed with the truth and the word of God, (how that the soul that sinneth shall die; Ezek. xviii. 4,) whosoever doth abide under this covenant, and dieth under the same, must and shall be cast into the lion's den: nay, worse than that, for they shall be thrown into hell, to the very devils.

But to speak in a few particulars, for thy better understanding herein. Know,

1. That the law of God, or covenant of works, doth not contain itself in one particular branch of the law, but doth extend itself into many, even into all the ten commandments, and those ten into very many more, as might be showed. So that the danger doth not lie in the breaking of one or two of these ten only, but it doth lie even in the transgression of any one of them. As you know, if a king should give forth ten particular commands, to be obeyed by his subjects upon pain of death; now, if any man doth transgress against any one of these ten, he doth commit treason, as if he had broke them all, and lieth liable to have the sentence of the law as certainly passed on him, as if he had broken every particular of them.

2. Again, you know that the laws being given forth by the king, if a man keep and obey them a long time; yet if at the last he slips and breaks those laws, he is presently apprehended, and condemned by that law. These things are clear as touching the law of God, as it is a covenant of works. If a man do fulfill nine of the commandments, and yet breaketh but one, that being broken will as surely destroy him, and shut him out of the joys of heaven, as if he had actually transgressed against them all. For indeed, in effect, so he hath. There is a notable scripture for this in the epistle of James, (ii. 10,) "For whosoever shall keep the

whole law, and yet offend in one point, he is guilty of all ;” that is, he hath in effect broken them all, and shall have the voice of them all cry out against him. And it must needs be so, saith James, “because he that said, (or that law which said,) do not commit adultery, said also, do not kill. Now, if thou commit no adultery, yet, if thou kill, thou art become a transgressor of the law.” As thus, It may be thou didst never make to thyself a god of stone or wood, or at least, not to worship them so really and so openly as the heathen do; yet if thou hast stolen, borne false witness, or lusted after a woman in thy heart, (Matt. v. 28,) thou hast transgressed the law; and must, for certain, living and dying under that covenant, perish for ever by the law. For the law hath resolved on that beforehand, saying, “Cursed is every one that continueth not in all things.” Mark, I pray you, “in all things.” That is the word, and that seals the doctrine.

3. Again, Though men do not covet, steal, murder, worship gods of wood and stone, &c., yet if they do take the Lord’s name in vain, they are for ever gone, living and dying under that covenant. “Thou shalt not take the name of the Lord thy God in vain.” There is the command. But how if we do? Then he saith, “The Lord will not hold him guiltless that taketh his name in vain.” No, though thou live as holy as ever thou canst, and walk as circumspectly as ever any did; yet if thou dost take the Lord’s name in vain, thou art gone by that covenant. For “I will not,” mark, “I will not,” (let him be in never so much danger,) “I will not hold him guiltless that taketh my name in vain.” Exod. xx. 7. And so likewise for any other of the ten. Do but break them, and thy state is irrecoverable, if thou live and die under that covenant.

4. Though thou shouldst fulfill this covenant or law, even all of it, for a long time, ten, twenty, forty, fifty, or three-score years; yet if thou do chance to slip, and break one of

them but once before thou die, thou art also gone and lost by that covenant. For mark, "Cursed is every one that continueth not in all things" (that is, continueth not in *all things*, mark that) "which are written in the book of the law to do them." If a man do keep all the law of God his whole lifetime, but only sin one time before he dies, that one sin is a breach of the law, and he hath not continued in doing the things contained therein. For, to continue according to the sense of this scripture, is to hold on without any failing, either in thought, word or deed. Therefore, I say, though a man do walk up to the law all his lifetime, but only at the very last, sin one time before he die, he is sure to perish for ever, dying under that covenant. For, my friends, you must understand, that the law of God is Yea, as well as the gospel; and as they that are under the covenant of grace shall surely be saved by it, so, even so, they that are under the covenant of works and the law, shall be damned by it, if continuing therein. This is the covenant of works, and the nature of it, namely, not to abate any thing, no, not a mite, to him that lives and dies under it. I tell thee, (saith Christ,) "thou shalt not depart thence," (that is, from under the curse,) "till thou hast paid the very last mite." Luke xii. 59.

5. Again, you must consider that this law doth not only condemn words and actions, as I said before, but it hath authority to condemn the most secret thoughts of the heart, being evil. So that if thou do not speak any word that is evil, as swearing, lying, jesting, dissembling, or any other word that tendeth to, or savoreth of sin, yet if there should chance to pass but one vain thought through thy heart, but one in all thy lifetime, the law taketh hold of it, accuseth, and also will condemn thee for it. You may see one instance for all, in the 5th of Matt. (at the 27th and 28th verses,) where Christ saith, that though a man do not lie with a woman carnally, yet if he but look on her, and in his heart

lust after her, he is counted by the law, being rightly expounded, such a one that hath committed the sin, and thereby hath laid himself under the condemnation of the law. And so likewise of all the rest of the commands; if there be any thought that is evil do but pass through thy heart, whether it be against God, or against man in the least measure, though possibly not discerned of thee, or by thee, yet the law takes hold of thee on that account, and doth by its authority, both cast, condemn, and execute thee for thy so doing. "The thought of foolishness is sin." Prov xxiv. 9.

6. Again, the law is of that nature and severity, that it doth not only inquire into the generality of thy life, as touching several things, whether thou art upright there or no, but the law doth also follow thee into all thy holy duties, and watcheth over thee there, to see whether thou dost do all things aright there. That is to say, whether, when thou dost pray, thy heart hath no wandering thoughts in it; whether thou do every holy duty thou dost perfectly, without the least mixture of sin; and if it doth find thee to slip, or in the least measure to fail in any holy duty that thou dost perform, the law taketh hold on that, and findeth fault with that, so as to render all the holy duties that ever thou didst, unavailable because of that. I say, if when thou art hearing, there is but one vain thought, or in praying, but one vain thought, or any other thing whatsoever, let it be civil or spiritual, one vain thought once in all thy lifetime, will cause the law to take such hold on it, that for that one thing it doth even set open all the flood gates of God's wrath against thee, and irrecoverably, by that covenant, doth bring eternal vengeance upon thee. So that, I say, look which way thou wilt, fail wherein thou wilt, and do it as seldom as ever thou canst, either in civil or spiritual things, as aforesaid; that is, either in the service of God, or in thy employments of the world, as thy trade or calling, either in buying or selling any way, in any thing whatsoever: I say,

if in any particular it findeth thee tardy, or in the least measure guilty, it calleth thee an offender, it accuseth thee to God, it puts a stop to all the promises thereof, that are joined to the law, and leaves thee there as a cursed transgressor against God, and a destroyer of thy own soul.

Here I would have thee, by the way, to take notice, that it is not my intent, at this time, to enlarge on the several commands in particular, for that would be very tedious both for me to write, and thee to read; only thus much I would have thee to do at the reading hereof. Make a pause, and sit still one quarter of an hour, and muse a little in thy mind thus with thyself, and say, ‘Did I ever break the law? yea, or no? Had I ever in all my lifetime one sinful thought passed through my heart since I was born? yea or no? And if thou findest thyself guilty, as I am sure thou canst not otherwise choose but do, unless thou shut thy eyes against thy every day’s practice; then, I say, conclude thyself guilty of the breach of the first covenant. And when this thing is done, be sure, in the next place, thou do not straightway forget it, and put it out of thy mind, that thou art condemned by the same covenant; and then do not content thyself until thou do find that God hath sent thee a pardon from heaven, through the merits of our Lord Jesus Christ, the Mediator of the second covenant. And if God shall but give thee a heart to take this my counsel, I do make no question but these words spoken by me will prove an instrument for the directing of thy heart to the right remedy for the salvation of thy soul.

Thus much now touching the law and the severity of it, upon the person that is found under it, having offended or broken any one particular of it, either in thought, word, or action. And now, before I proceed to the next thing, I shall answer four objections that do lie in my way; and also such as do stumble most part of the world.

Objection. 1. And, first, But you will say, ‘Methinks you

speaking very harshly ; it is enough to daunt a body. Set the case therefore, that a man after he hath sinned, and broken the law, repenteth of his wickedness, and promiseth to do so no more, will not God have mercy then, and save a poor sinner then ?

Answer. 1. I told you before, That the covenant once broken, will execute upon the offender that which it doth threaten to lay upon him. And as for your supposing that your repenting, and promising to do so no more, may help well, and put you in a condition to attain the mercy of God by the law ; these thoughts do flow from gross ignorance, both of the nature of sin, and also of the nature of the justice of God. And if I was to give you a description of one in a lost condition for the present, I would brand him out with such a mark of ignorance as this is.

2. The law, as it is a covenant of works, doth not allow of any repentance unto life, to those that live and die under it. For the law being once broken by thee, never speaks good unto thee, neither doth God at all regard thee, if thou be under that covenant, notwithstanding all thy repentings, and also thy promises to do so no more. ‘No,’ saith the law, ‘thou hast sinned, therefore I must curse thee, for it is my nature even, and I can do nothing else but curse, every one that doth in any point transgress against me.’ Gal. iii. 10. “They brake my covenant, and I regarded them not, saith the Lord.” Heb. viii. ‘Let them cry, I will not regard them ; let them repent, I will not regard them ; they have broken my covenant, and done that in which I delighted not ; therefore by that covenant I do curse, and not bless ; damn, and not save ; frown, and not smile ; reject, and not embrace ; charge sin, and not forgive it.’ “They brake my covenant, and I regarded them not.” So that I say, If thou break the law, the first covenant, thou being found there, and God looking on thee through that, he hath no regard on thee, no pity for thee, no delight in thee.

Objection. 2. 'But hath not the law promises, as well as threatenings? saying, The man that doth these things shall live (mark, he *shall live*) by them, or *in them*.'

Answer. 1. To break the commandments is not to keep or fulfill the same; but thou hast broken them, therefore the promise doth not belong to thee by that covenant.

2. The promises that are of the law are conditional, and so not performed, unless there be a full and continual obedience to every particular of it, and that without the least sin. "Do this," mark, *do this*, and afterwards thou shalt live; but if thou break one point of it once in all thy life, thou hast not done the law. Therefore the promises following the law do not belong to thee, if one sin hath been committed by thee. As thus, (I will give you a plain instance,) Set the case there be a law made by the king, that if any man speak a word against him, he must be put to death, and this must not be revoked, but must for certain be executed on the offender; though there be a promise made to them that do not speak a word against him, that they should have great love from him; yet this promise is nothing to the offender, he is like to have no share in it, or to be ever the better for it; but contrariwise, the law that he hath offended must be executed on him; for his sin shutteth him out from a share of or in the promises. So it is here, there is a promise made indeed, but to whom? Why, it is to none but those that live without sinning against the law. But (I say) if thou sin one time against it in all thy lifetime, thou art gone, and not one promise belongs to thee, if thou continue under this covenant. Methinks the prisoners at the bar, after having offended the law, (and after the charge of a just judge towards them,) do much hold forth the law, as it is a covenant of works, and how it deals with them that are under it. The prisoner having offended, cries out for mercy; 'Good, my Lord, mercy,' saith he. 'Pray, my Lord, pity me.' The judge saith, 'What canst thou say for thyself,

that sentence of death should not be passed upon thee?' 'Why, nothing but this, I pray my Lord be merciful.' But he answers again, 'Friend, the law must take place, the law must not be broken.' The prisoner saith, 'Good, my Lord, spare me, and I will never do so any more.' The judge, notwithstanding the man's outcries, and sad condition, must, according to the tenor of the law, pass judgment upon him, and the sentence of the condemnation must be read to the prisoner, though it makes him fall down dead to hear it, if he executes the law as he ought to do. And just thus it is concerning the law of God.

Objection. 3. 'Ay, but sometimes (for all your haste) the judge doth also give some pardons, and forgive some offenders, notwithstanding their offences, though he be a judge.'

Answer. It is not because the law is merciful, but because there is manifested the love of the judge, not the love of the law. I beseech you to mark this distinction. For if a man that hath deserved death by the law, be, notwithstanding this, forgiven his offence, it is not because the law saith, Spare him, but it is the love of the judge (or chief magistrate) that doth set the man free from condemnation of the law. But mark, here the law of men and the law of God do differ; the law of men is not so irrevocable, but if the supreme please he may sometimes grant a pardon, without satisfaction given for the offence: but the law of God is of this nature, that if the man be found under it, and a transgressor, or one that hath transgressed against it, before that prisoner can be released, there must be a full and complete satisfaction given to it, either by the man's own life, or by the blood of some other man. "For without shedding of blood there is no remission," (Heb. ix. 22,) that is, there is no deliverance from under the curse of the law of God. And therefore, however the law of man may be made of none effect, sometimes by showing mercy without the giving of

a full satisfaction, yet the law of God cannot be so contented, nor at the least give way, that the person offending that should escape the curse, and not be damned, except some one do give a full and complete satisfaction to it for him, and bring the prisoner into another covenant, (to wit,) the covenant of grace, which is more easy, and soul-refreshing, and sin-pardoning.

I say, therefore, you must understand, that if there be a law made that reaches the life, to take it away for the offence given by the offender against it, then it is clear, that if the man be spared and saved, it is not the law that doth give the man this advantage; but it is the mere mercy of the king, either because he hath a ransom or satisfaction some other way, or being provoked thereto out of his own love to the person whom he saveth. Now thou also having transgressed and broken the law of God, if the law be not executed upon thee, it is not because the law is merciful, or can pass by the least offence done by thee, but thy deliverance comes another way. Therefore, I say, however it be by the laws of men, where they be corrupted and perverted, yet the law of God is of that nature, that if it hath not thy own blood, or the blood of some other man, (for it calls for no less,) to ransom thee from the curse of it, (due to thee for thy transgression,) and to satisfy the cries, the doleful cries thereof, and ever to present thee pure and spotless before God, (notwithstanding this fiery law,) thou art gone if thou hadst a thousand souls "For without shedding of blood there is no remission," (Heb. ix. 22,) no forgiveness of the least sin against the law.

Objection 4. But you will say, 'I do not only repent me of my former life, and also promise to do so no more, but now I do labor to be righteous, and to live a holy life; and now, instead of being a breaker of the law, I do labor to fulfill the same; what say you to that?'

Answer. Set the case thou couldst walk like an angel of God; set the case thou couldst fulfill the whole law, and live

from this day to thy life's end, without sinning in thought, word, or deed, which is impossible; but, I say, set the case it should be so, why, thy state is as bad (if thou be under the first covenant) as ever it was. For, first, I know thou dardest not say, but thou hast, at one time or other, sinned; and if so, then the law hath condemned thee; and if so, then I am sure, that thou with all thy actions and works of righteousness, canst not remove the dreadful and irresistible curse that is already laid upon thee by that law which thou art under, and which thou hast sinned against; though thou livest the holiest life that any man can live in this world. Being under the law of works, and so not under the covenant of grace, thou must be cut off without remedy; for thou hast sinned, though afterwards thou live never so well.*

The reasons for this that hath been spoken, are these:

1. The nature of God's justice calls for it; that is, it calls for irrecoverable ruin on them that transgress against this law. For justice gave it, and justice looks to have it completely and continually obeyed; or else justice is resolved to take place and execute its office, which is, to punish the transgressor against it. You must understand, that the justice of God is as unchangeable as his love; his justice cannot change its nature; justice it is, if it be pleased, and justice it is, if it be displeased. The justice of God in this place, may be compared to fire; there is a great fire made in some place; if thou do keep out of it, it is fire; if thou do fall into it, thou wilt find it fire. And therefore the apostle useth this as an argument to stir up the Hebrews to stick close to Jesus

* The following remarks by William Mason, in Hogg's edition, are to the point. "The language of the corrupt divinity of the present day is; that if people repent of their sins in an outward manner, and for the future live a more sober and regular life than before, God, for Christ's sake, will pardon and accept them. But this is not gospel. For nothing short of the blood of Christ, applied to the soul by the eternal Spirit, can procure pardon for sin; and by faith of the same divine operation the righteousness of the Redeemer is imputed, which brings peace and joy in believing, and makes the subject of it fruitful in every good word and work, to the praise and glory of God, who has made him accepted in the Beloved."

Christ, lest they fall under the justice of God, by these words, (Heb. xii. 29,) "For our God is a consuming fire:" into which, if thou fall, it is not for thee to get out again, as it is with some that fall into a material fire. No, but he that falls into this, must lie there for ever; as is clear where he saith, (Isaah xxxiii. 14,) "Who among us can dwell with devouring fire, and with everlasting burnings?" For justice once offended, knoweth not how to show any pity or compassion to the offender; but runs on him like a lion, takes him by the throat, throws him into prison, and there he is sure to lie, and that to all eternity, unless infinite satisfaction be given to it, which is impossible to be given by any of us the sons of Adam.

2. The faithfulness of God calls for irrecoverable ruin to be poured out on those that shall live and die under this covenant. If thou having sinned but one sin against this covenant, shouldst afterwards escape damning, God must be unfaithful to himself, and to his word; which both agree as one. First, he would be unfaithful to himself; that is, to his justice, holiness, righteousness, wisdom, and power, if he should offer to stop the runnings out of his justice, for the damning of them that have offended it. And, secondly, he would be unfaithful to his word, (his written word,) and deny, disown, and break that, of which he hath said, (Luke xvii.7,) "It is easier for heaven and earth to pass away, than for one tittle of the law to fail," or be made of none effect. Now if he should not, according to his certain declarations therein, take vengeance on those that fall and die within the threat and sad curses denounced, in that his word could not be fulfilled.

3. Because otherwise he would disown the sayings of his prophets, and gratify the sayings of his enemies. His prophets say he will take vengeance, his enemies say he will not; his prophets say he will remember their iniquities, and recompense them into their bosom; but his enemies say they

shall do well, and they shall have peace though they walk after the imagination of their own heart, (Deut. xxix. 19, 20,) and be not so strict as the word commands, and do not as it saith. But let me tell thee, hadst thou a thousand souls, and each of them was worth a thousand worlds, God would set them all on a light fire if they fall within the condemnings of his word, and thou die without a Jesus, even the right Jesus; for the scriptures cannot be broken. What, dost thou think that God, Christ, prophets, and scriptures, will all lie for thee? and falsify their words for thee? It will be but ill venturing thy soul upon that.

And the reasons for it are these: 1. Because God is God; and, 2. Because man is man. 1. Because God is perfectly just, and eternally just; perfectly holy, and eternally holy; perfectly faithful, and eternally faithful; that is, without any variableness or shadow of turning, but perfectly continueth the same, and can as well cease to be God, as to alter or change the nature of his Godhead. And as he is thus the perfection of all perfections, he gave out his law to be obeyed; but if any offend it, then they fall into the hands of this his eternal justice, and so must drink of his irrecoverable wrath, which is the executor of the same justice. I say, this being thus, the law being broken, justice takes place, and so faithfulness followeth, to see that execution be done, and also to testify that he is true, and doth denounce his unspeakable, unsupportable, and unchangeable vengeance on the party offending. 2. Because thou art not as infinite as God, but a poor created weed, that is here to-day and gone to-morrow; and not able to answer God in his essence, being, and attributes; thou art bound to fall under him, for that thy soul or body can do nothing that is infinite in such a way, as to satisfy this, who is an infinite God, in all his attributes.

But to declare unto you the misery of man by this law to purpose, I do beseech you to take notice of these following

particulars, besides what hath been already spoken. First, I shall show the danger of them by reason of the law as they come from Adam. Secondly, as they are in their own persons particularly under it.

First, As they come from Adam, they are in a sad condition:—1. Because he left them a broken covenant: or, take it thus, because they, while they were in him, did with him break that covenant. Oh! this was the treasure that Adam left to his posterity! it was a broken covenant; inso-much that death reigned over all his children, and doth still to this day, as they come from him—both natural and eternal death. Rom. v. It may be, drunkard, swearer, liar, thief, thou dost not think of this. 2. He did not only leave them a broken covenant, but also made them sinners against it. He made them sinners himself. “By one man’s disobedience many were made sinners;” (Rom. v. 19;) and this is worse than the first. 3. Nor only so, but he deprived them of their strength, by which at first they were enabled to stand, and left them no more than dead men. O hapless state! Oh how beggarly and miserable are the sons of Adam! 4. Not only so, but also before he left them, he was the conduit-pipe through which the devil did convey of his venomous nature into the hearts of Adam’s sons and daughters; by which they are at this day so strongly and so violently carried away, that they fly as fast to hell and the devil, by reason of sin, as chaff before a mighty wind. 5. In a word, Adam led them out of their paradise, that is one more; and put out their eyes, that is another; and left them to the leading of the devil. O sad! Canst thou hear this, and not have thy ears tingle and burn on thy head! Canst thou read this, and not feel this, and not feel thy conscience begin to throb and beat! If so, surely it is because thou art either possessed with the devil, or beside thyself.

But I pass this, and come to the second thing, which is

the cause of their being in a sad condition, which is by reason of their being in their particular persons under it.

First. Therefore they that are under the law, are in a sad condition ; because they are under that which is more ready (through our infirmity) to curse than to bless ; they are under that called the *ministration of condemnation* ; (2 Cor. 3 ;) that is, they are under that dispensation or administration, whose proper work is to curse and condemn, and nothing else.

2. Their condition is sad who are under the law ; because they are not only under that ministration that doth condemn, but also that which doth wait an opportunity to condemn. The law doth not wait that it might be gracious, but it doth wait to curse and condemn. It came on purpose to discover sin. Rom. v. 20. "The law entered, saith the apostle, that the offence might abound," or appear indeed to be that which God doth hate, and also to curse for that which hath been committed, as he saith, "Cursed is every one that continueth not in all things that are written in the book of the law to do them." Gal. iii. 10.

3. They are in a sad condition ; because that administration they are under, that are under the law, doth always find fault with the sinner's obedience, as well as his disobedience. If it be not done in a right spirit, (which they that are under that covenant cannot do, by reason of their being destitute of faith,) therefore, I say, it doth control them, saying, 'This was not well done ; this was done by halves ; this was not done freely, and that was not done perfectly, and out of love to God.' And hence it is that some men, notwithstanding they labor to live as holy as ever they can, according to the law, yet do not live a peaceable life, but are full of condemnings, full of guilt and torment of conscience ; finding themselves to fail here, and fall short there, omitting this good which the law commands, and doing that evil which

the law forbids; but never giveth them one good word for all their pains.

4. They that are under the law are in a sad condition; because they are under the administration that will never be contented with what is done by the sinner. If thou be under this covenant, work as hard as thou canst, the law will never say, "Well done;" never say, "My good servant." No, but always it will be driving thee faster, hastening thee harder, giving thee fresh commands, which thou must do, and upon pain of damnation not to be left undone. Nay, it is such a master that it will curse thee, not only for thy sins, but also because thy good works were not so well done as they ought to be.

5. They that are under this covenant or law, their state is very sad; because this law doth command impossible things of him that is under it; and yet doth but right in it. I will give you a similitude for the clearing of it: set the case, that I give to my servant ten pounds, with this charge, Lay it out for my best advantage, that I may have my own again with profit. Now if my servant, contrary to my command, goeth and spendeth my money in a disobedient way, is it any unequality in me to demand of my servant what I gave him at first? Nay, and though he have nothing to pay, I may lawfully cast him into prison, and keep him there until I have satisfaction. So here the law was delivered to man, at the first, when he was in a possibility to have fulfilled it: Now then, though man may have lost his strength, yet God is just in commanding the same work to be done. Ay, and if they do not do the same things, I say, that are impossible for them to do, it is just with God to damn them, seeing it was they themselves that brought themselves in this condition. Therefore, saith the apostle, "What things soever the law saith, (or commands,) it saith to them that are under the law. That every mouth may be stopped, and all the world may be-

come guilty before God." Rom. iii. 19. And this is thy sad condition, thou that art under the law. Gal. iii. 10.

But if any should object and say, 'But the law doth not command impossible things of natural man.' I should answer in this case as the apostle did in another, very much like unto it, saying, "They know not what they say, nor whereof they affirm." For doth not the law command thee to love the Lord thy God, with all thy soul, with all thy strength, with all thy might? &c., and can the natural man do this? How can those that are accustomed to do evil, do that which is commanded in this particular? "Can the Ethiopian change his skin, or the leopard his spots?" Jer. xiii. 23. Doth not the law command thee to do good, and nothing but good? and that with all thy soul, heart and delight, (which the law as a covenant of works called for;) and canst thou being carnal do that? But there is no man that hath understanding, if he should hear thee say so, but would say that thou wast either bewitched or stark mad.

6. They that are under the law are in a sad condition; because, even though they follow the law, or covenant of works; I say, though they follow it, it will not lead them to heaven; no, but contrariwise, it will lead them under the curse. "It is not possible," saith Paul, "that any should be justified by the law, (or by our following it,) for by that is the knowledge of sin;" and by it we are condemned for the same, which is far from leading us to life, being the ministration of death. 2 Cor. iii. And again, "Israel that followeth after the law of righteousness, hath not attained to the law of righteousness: wherefore? because they sought it not by faith, but as it were by the works of the law." Rom. ix. 30, 31, 32.

7. They that are under the law are in a sad condition; because they do not know whether they shall ever have any wages for their work or no; they have no assurance of the pardon of their sins, neither any hopes of eternal life. But

poor hearts as they are, they work for they do not know what, even like a poor horse that works hard all day, and at night hath a dirty stable for his pains. So thou mayest work hard all the days of thy life, and at the day of death, instead of having a glorious rest in the kingdom of heaven, thou mayest, nay, thou shalt have for thy sins, the damnation of thy soul and body in hell to all eternity. Forasmuch as I said before, that the law, if thou sinnest, doth not take notice of any good work done by thee; but takes its advantage to destroy and cut off thy soul for the sin thou hast committed.

8. They that are under the law are in a sad condition; because they are under that administration upon whose souls God doth not smile, (they dying there;) for the administration that God doth smile upon his children through, is the covenant of grace, they being in Jesus Christ the Lord of life and consolation. But it is contrariwise to those that are under the law; for they have his frowns, his rebukes, his threatenings, and with much severity they must be dealt withal. "For they broke my covenant, and I regarded them not, saith the Lord." Heb. viii. 9.

9. They are in a sad condition; because they are out of the faith of Christ. They that are under the law have not the faith of Christ in them; for that dispensation which they are under, is not the administration of faith. "The law is not of faith," saith the apostle, Gal. iii. 12.

10. Because they have not received the Spirit; for that is received "by the hearing of faith," and not by the law, nor by the works thereof. Gal. iii. 2.

11. In a word, if thou live and die under that covenant, Jesus Christ will neither pray for thee, neither let thee have one drop of his blood to wash away thy sins; neither shalt thou be so much as one of the least in the kingdom of heaven. For all these privileges come to souls under another covenant, as the apostle saith, for such "are not under the

law, but under grace ;” that is, such as have a share in the benefits of Jesus Christ, or such as are brought from under the first covenant into the second ; or from under the law into the grace of Christ’s gospel ; without which covenant of grace, and being found in that, there is no soul can have the least hope of eternal life, no joy in the Holy Ghost, no share in the privileges of saints, because they are tied up from them by the limits and bonds of the covenant of works. For you must understand, that these two covenants have their several bounds and limitations, for the ruling and keeping in subjection, or giving of freedom to the parties under the said covenants. Now, they that are under the law, are within the compass and jurisdiction of that, and are bound to be in subjection to that ; and living and dying under that, they must stand and fall to that, as Paul saith, “ To his own master he shall stand or fall.” The covenant of grace doth admit those that are under it, also to liberty and freedom, together with commanding subjection to the things contained in it ; which I shall speak to further hereafter.

But now, that the former things may be further made to appear, that is, what the sad condition of all them that are under the law is ; as I have shown you something of the nature of the law, so also shall I show, that the law was added and given for that purpose, that it might be so with those that are out of the covenant of grace.

1. God did give the law, that sin might abound. Rom. v. 20. Not that it should take away sin in any, but to discover the sin which is already begotten, or that hereafter may be begotten by lust and Satan. I say, this is one proper work of the law, to make manifest sin ; it is sent to find fault with the sinner, and it doth also watch that it may do so, and it doth take all advantages, for the accomplishing of its work in them that give ear thereto, or do not give ear, if it have the rule over them. I say, it is like a man that is sent by his lord to see and pry into the labors and works of other men,

taking every advantage to discover their infirmities and failings, and to chide them; yea, to throw them out of the lord's favor for the same.

2. Another great end why the Lord did add or give the law, was, that no man might have any thing to lay to the charge of the Lord, for his condemning them that do transgress against the same. You know, that if a man should be had before an officer or judge, and there be condemned, and yet by no law, he that condemns him might be very well reprehended, or reprov'd for passing the judgment; yea, the party himself might have better ground to plead for his liberty, than the other to plead for the condemning of him; but this shall not be so in the judgment day, but contrariwise; for then every man shall be forced to lay his hand on his mouth, and hold his tongue at the judgment of God, when it is passed upon them. Therefore, saith the apostle, "What things soever the law saith, it saith to them that are under the law, (that is, all the commands, all the cursings and threatenings, that are spoken by it, are spoken, saith he,) that every mouth may be stopped." Mark, I beseech you, saith he, "that every mouth might be stopped, and that all the world might become guilty before God." Rom. iii. 19. So that now, in case any in the judgment day should object against the judgment of God,—as those in the 25th of Matthew do, saying, 'Lord, when saw we thee thus and thus? and why dost thou pass such a sad sentence of condemnation upon us? surely this is injustice, and not equity?'—for the preventing of this, the law was given; ay, and that it might prevent thee to purpose, God gave it betimes, before either thy first father had sinned, or thou wert born. So that again, if there should be these objections offer'd against the proceedings of the Lord in justice and judgment, saying, 'Lord, why am I thus condemned? I did not know it was sin'—now, against these two was the law given, and that betimes; so that both these are answered. If the first come in, and

say, 'Why am I judged? why am I damned?' then will the law come in, even all the ten commandments, with every one of their cries against thy soul; the first saying, 'He hath sinned against me, damn him;' the second saying also, 'He hath transgressed against me, damn him;' the third also saying the same; together with the fourth, fifth, sixth, seventh, eighth, ninth, tenth; even all of them, will discharge themselves against thy soul, if thou die under the first covenant, saying, 'he or they, have transgressed against us; damn them, damn them.' And I tell thee also, that these ten great guns, the ten commandments, will, with discharging themselves in justice against thy soul, so rattle in thy conscience, that thou wilt, in spite of thy teeth, be immediately put to silence, and have thy mouth stopped. And let me tell thee further, that if thou shalt appear before God, to have the ten commandments discharge themselves against thee, thou hadst better be tied to a tree, and have ten, yea ten thousand of the biggest pieces of ordnance in the world to be shot off against thee; for these could go no further but only to kill the body; but they both body and soul, to be tormented in hell with the devil to all eternity.

3. Again, if the second thing should be objected, saying, 'But Lord, I did not think this had been sin, or the other had been sin, for nobody told me so;' then also will the giving of the law take off that, saying, 'Nay, but I was given to thy father Adam before he had sinned, or before thou wast born, and have ever since been in thy soul to convince thee of thy sins, and to control thee for doing the thing that was not right. Did not I secretly tell thee at such a time, in such a place, when thou wast doing such a thing with such a one, or when thou wast all alone, that this was a sin, and that God did forbid it; therefore if thou didst commit it, God would be displeased with thee for it? And when thou wast thinking to do such a thing, at such a time, did I not say, Do not so? God will smite thee, and punish

thee for it, if thou dost do it. And besides, God did so order it, that you had me in your houses, in your Bibles, and also you could speak and talk of me.' Thus pleading the truth, thou shalt be forced to confess it is so. Nay, it shall be so in some sort with the very Gentiles, and barbarous people, that fall far short of that light we have in these parts of the world. For saith the apostle, the Gentiles which have not the law, these do by nature things contained in the law; these having not the law, (that is, not written as we have, yet they,) are a law unto themselves, which show the work of the law written in their hearts;" (Rom. ii. 14, 15;) that is, they have the law of works in them by nature, and therefore they shall be left without excuse. For their own conscience shall stand up for the truth of this: as he saith, "Their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another." Ay; but when? Why, "in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. ii. 15, 16. So this I say, is another end for which the Lord did give the law, namely that God might pass a sentence in righteousness, without being charged with any injustice by those that shall fall under it in the judgment.

4. A fourth end why the Lord did give the law, was that they that die out of Jesus Christ might not only have their mouths stopped, but also that their persons might become guilty before God. Rom. iii. 19. And indeed this will be the ground of silencing, (as I said before,) they finding themselves guilty, their consciences backing the truth of the judgment of God passed upon them, they shall "become guilty;" that is, they shall be fit vessels for the wrath of God, to be poured out into, being filled with guilt by reason of transgression against the commandments. Thus therefore shall the parties under the first covenant be "fitted

to destruction," (Rom. ix. 22,) even as wood or straw, being well dried, is fitted for the fire.'

And the law was added and given, and speaks to this very end, that sins might be shown, mouths might be stopped from quarreling; and that all the world, mark, *all the world*, might become guilty before God, and so be in justice for ever and ever overthrown, because of their sins.

And this will be so, for these reasons.

1. Because God hath a time to magnify his justice and holiness, as well as to show his forbearance and mercy. We read in scripture, that his eyes are too pure to behold iniquity; (Hab. i. 13;) and then we shall find it true. We read in scripture, that he will magnify the law, and make it honorable; (Isa. xlii. 21;) and then he will do it indeed.

Now, because the Lord doth not strike so soon as he is provoked by sin, therefore poor souls will not know nor regard the justice of God; neither do they consider the time in which it must be advanced, which will be when men drop under the wrath of God as fast as hail in a mighty storm. 2 Pet. iii. 9; Psalm l. 21, 22. Now, therefore, look to it all you that count the long suffering and forbearance of God, slackness; and because for the present he keepeth silence, therefore think that he is like unto yourselves. No, no; but know that God hath his set time for every purpose of his, and in its time it shall be advanced most marvellously, to the everlasting astonishment and overthrow of that soul that shall be dealt withal by justice and the law. O how will God advance his justice! O how will God advance his holiness! First, by showing men that he in justice cannot, will not regard them, because they have sinned; and secondly, in that his holiness will not give way for such unclean wretches to abide in his sight, his eyes are so pure.

2. Because God will make it appear, that he will be as good as his word to sinners. Sinners must not look to escape always; though they may escape a while, yet they shall not

go for all ado unpunished ; no, but they shall have their due to a farthing, when every threatening and curse shall be accomplished and fulfilled on the head of the transgressor. Friend, there is never an idle word that thou speakest, but God will account with thee for it ; there is never a lie thou tellest, but God will reckon with thee for it ; nay there shall not pass so much as one passage in all thy lifetime, but God, the righteous God, will have it in the trial by his law, (if thou die under it,) in the judgment day.

CHAPTER III.

WHO ARE THUS UNDER THE LAW.

BUT you will say, 'WHO are those that are thus UNDER THE LAW?' Those that are under the law, may be branched out into three ranks of men: either, first, such as are grossly profane; or, secondly, such as are more refined; which last may be two ways, some in a lower sort, and some in a more eminent way.

First, then, they are under the law, as a covenant of works, who are open, profane, and ungodly wretches, such as delight not only in sin, but also make their boast of the same, and brag at the thoughts of committing it. Now, as for such as these are, there is a scripture in the first epistle of Paul to Timothy, (1 chap. 9th and 10th verses,) which is a notable one to this purpose. "The law (saith he) is not made for a righteous man, (not as it is a covenant of works,) but for (the unrighteous, or) the lawless and disobedient; for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, liars, (look to it, liars,) for perjured persons, and (in a word) if there be any other thing that is not according to sound doctrine." This is one sort of people that are under the law, and so under the curse of the same, whose due it is to drink up the brimful cup of God's eternal vengeance. And therefore I beseech you not to deceive yourselves. "For know you not that the unrighteous shall not inherit the kingdom of God? Neither fornicators nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunk-

ards, nor revilers, nor extortioners, shall inherit the kingdom of God; 1 Cor. vi. 9, 10. Poor souls! you think that you may have your sins, your lusts and pleasures, and yet you shall do pretty well, and be let to go free in the judgment-day. But see what God saith of such, (in the 9th of Deuteronomy, ver. 19, 20,) "which shall bless themselves in their heart, saying, we shall have peace," we shall be saved, we shall do as well as others, in the day when God shall judge the world by Jesus Christ. But, (saith God,) "I will not spare them; no, but my anger and my jealousy shall smoke against them." How far? Even to the executing of all the curses that are written in the law of God upon them. Nay, saith God, I will be even with them; "For I will blot out their names from under heaven." And indeed it must of necessity be so, because such souls are unbelievers, in their sins, and under the law, which cannot, will not show any mercy on them. For it is not the administration of mercy and life, but the administration of death and destruction, (as you have it, 2 Cor. iii. 7-9;) and all those, every one of them, that are open, profane, and scandalous wretches, are under it, and have been so ever since they came into the world to this day; and they will for certain live and die under the same dispensation, and then be damned to all eternity, if they be not converted from under that covenant, into, and under the covenant of grace, of which I shall speak hereafter. And yet for all this, how brag and crank are our poor wantons and wicked ones, in this day of forbearance! as if God would never have a reckoning with them, as if there was no law to condemn them, as if there was no hell-fire to put them into! But oh! how will they be undeceived, when they shall see Christ sitting on the judgment-seat, having laid aside his priestly and prophetic office, and appearing only as a judge to the wicked! When they shall see all the records of heaven unfolded and laid open; when they shall see each man his name out of the book of life,

and in the book of the law; when they shall see God in his majesty, Christ in his majesty, the saints in their dignity; but themselves in their impurity! What will they say then? Whither will they fly then? Where will they leave their glory? Isa. x. 3. O sad state!

Secondly. They are under the law also, who do not only so break and disobey the law, but follow after the law, as hard as ever they can, seeking justification thereby. That is, though a man should abstain from the sins against the law, and labor to fulfill the law, and give up himself to the law; yet if he look no further than the law, he is still under the law; and for all his obedience to the law, the righteous law of God, he shall be destroyed by that law. Friend, you must not understand that none but profane persons are under the law. No, but you must understand that a man may be turned from a vain, loose, open, profane conversation, and sinning against the law, to a holy righteous life, and yet be in the same state, under the same law, and as sure to be damned as the other that are more profane and loose. And though you may say this is very strange, yet I shall both say it, and prove it to be true. Read with understanding that scripture, (Rom. ix. at the 30th and 31st verses,) where the apostle, speaking of the very same thing, saith, "But Israel which followed after the law of righteousness;" mark that, 'followed after the law of righteousness;' they, notwithstanding their earnest pursuit, or hunting after the law of righteousness, fell short of the law of righteousness. It signifies thus much to us, that let a man be never so earnest, so fervent, so restless, so serious, so ready, so apt and willing to follow the law, and the righteousness thereof, if he be under that covenant he is gone, he is lost, he is deprived of eternal life, if he die there; because he is not under the ministration of life. Read also that scripture, (Gal. iii. 10,) which saith, "For as many as are of the works of the law, are under the curse." Mark, they that are of the works of

the law. Now, to be of the works of the law, is to be of the works of the righteousness thereof; that is, to abstain from sins against the law, and to do the commands thereof, as near as ever they can for their lives, or with all the might they have. And therefore I beseech you to consider it; for men's being ignorant of this, is the cause why so many go on, supposing they have a share in Christ, because they are reformed, and abstain from the sins against the law; who, when all comes to all, will be damned notwithstanding, because they are not brought out from under the covenant of works, and put under the covenant of grace.

Objection. 'But can you in very deed make these things manifestly evident from the word of God? Methinks to reason thus is very strange, that a man should labor to walk up according to the law of God, as much as ever he can, and yet that man, notwithstanding this, should be under the curse. Pray clear it.'

Answer. Truly, this doth seem very strange, (I do know full well,) to the natural man, to him that is yet in his unbelief; because he goeth by beguiled reason. But for my part, I do know it is so, and shall labor also to convince thee of the truth of the same.

First, then, the law is thus strict and severe, that if a man do sin but once against it, he (I say) is gone for ever by the law, living and dying under that covenant. If you would be satisfied as touching the truth of this, do but read the third of Galatians, 10th verse, where it saith, "(Cursed is every one" (that is, not a man shall miss by that covenant) "that continueth not in all (mark, *in all*) things that are written in the book of the law to do them." Pray, mark, here is a curse in the first place, if all things written in the book of the law be not done, and that continually too, that is, without any failing, or one slip, as I said before. Now, there is never a one in the world, but before they did begin to yield obedience to the least command, they in their own persons

did sin against it, by breaking it. The apostle, methinks, is very notable for the clearing of this, in that third of Romans, and also in the fifth. In the one he endeavors to prove that all had transgressed in the first Adam, as he stood a common person, representing both himself and us in his standing and falling. Rom. v. 12. "Wherefore," saith he, "as by one man sin entered into the world, and death by sin; and so death passed upon all men;" mark that, but why? "for that all have sinned;" that is, forasmuch as all naturally are guilty of original sin, the sin that was committed by us in Adam. So this is one cause why none can be justified by their obedience to the law, because they have in the first place broken it in their first parents. But, secondly, in case this should be opposed and rejected by quarrelsome persons, (though there be no ground for it,) Paul hath another argument to back his doctrine, saying, "For we have proved (already) that both Jews and Gentiles are all under sin." 1. "As it is written, There is none righteous, no not one." 2. "They are all gone out of the way, they are together (mark, *together*) become unprofitable, there is none that doeth good, no not one." 3. "Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips." 4. "Their mouths are full of cursing and bitterness." 5. "Their feet are swift to shed blood." In a word, "Destruction and misery are in their ways. And the way of peace they have not known." Now then, saith he, having proved these things so clearly, the conclusion of the whole is this, "That what things soever the law saith (in both showing sin and cursing for the same) it saith to (all) them that are under the law, that every mouth may be stopped, and all the world may become guilty before God." Rom. iii. 9-20. So that here, I say, lieth the ground of our not being justified by the law, even because, in the first place, we have sinned against it. For know this for certain, that if the law doth take the least advantage of thee, by thy sinning against it,

all that ever thou shalt afterwards hear from it, is nothing but curse, curse, curse him, for not continuing "in all things that are written in the book of the law to do them."

Secondly, Thou canst not be saved by the righteous law of God, the first covenant, because, (together with this thy miserable state, by original and actual sins, before thou didst follow the law,) since thy turning to the law, thou hast committed several sins against the law. "In many things we offend all." So that now thy righteousness to the law, being mixed with sometimes the lust of concupiscence, fornication, covetousness, pride, heart-risings against God, coldness of affection towards him, backwardness to good duties, speaking idle words, having strife in your hearts, and such like—I say, these things being thus, the righteousness of the law is become too weak through this our flesh, (Rom. viii. 3,) and so, notwithstanding all our obedience to the law, we are yet through our weakness under the curse of the law. For, as I said before, the law is so holy, so just, and so good, that it cannot allow that any failing or slip should be done by them that look for life by the same. "Cursed is every one that continueth not in every thing." Gal. iii. 10. And this Paul knew full well, which made him throw away all his righteousness. But you will say, 'That was his own.' I answer, But it was even that which, while he calls it his own, he also calls it "the righteousness of the law," (see Phil. iii. 7, 8, 9, 10,) and accounts it but dung, but as dirt on his shoes, that he might be found in Christ, and so be saved by him without the deeds of the law. Rom. iii. 28.

But, thirdly, Set the case that the righteousness of the law, which thou hast *now*, were pure and perfect, without the least flaw or fault, without the least mixture of the least sinful thought, yet this would fall far short of presenting thee blameless in the sight of God. And that I prove by these arguments.

The first argument is, That that which is not Christ,

cannot redeem souls from the curse, cannot completely present them before the Lord. Now the law is not Christ; therefore the moral law cannot (by all our obedience to it) deliver us from the curse that is due to us. Acts iv. 12.

The second argument is, That that righteousness that is not the righteousness of faith, (that is, by believing in Jesus Christ,) cannot please God. Now the righteousness of the law, as a covenant of works, is not the righteousness of faith: therefore the righteousness of the law, as acted by us, being under that covenant, cannot please God. The first is proved in Heb. xi. 6. "But without faith it is impossible to please him." Mark, it is impossible. The second thus, "The law is not of faith," Gal. iii. 12. Rom. x. 5, 6, compared with Gal. iii. 11, "But that no man is justified in the sight of God, by the law, it is evident; for the just shall live by faith, and the law is not of faith." But for the better understanding of those that are weak of apprehension, I shall prove it thus: First, That soul who hath eternal life, must have it by right of purchase, or redemption. Heb. ix. 22; Eph. i. 7. Secondly, This purchase or redemption must be through the blood of Christ. "We have redemption through his blood." "Without shedding of blood there is no remission." Now the law is not in a capacity to die, and so to redeem sinners by the purchase of blood, which satisfaction justice calls for. (Read the same scripture. Heb. ix. 22.) Justice calls for satisfaction, because thou hast transgressed and sinned against it; and that must have satisfaction; therefore, all that ever thou canst do, cannot bring in redemption, though thou follow the law up to the nail-head, (as I may say,) because all this is not shedding of blood. For believe it, and know it for certain, that though thou hast sinned but one sin, before thou didst turn to the law, that one sin will murder thy soul, if it be not washed away by blood, even by the precious blood of Jesus Christ, that was shed when he did hang upon the cross of Mount Calvary.

Objection. But you will say, 'Methinks that giving up ourselves to live a righteous life, should make God look better on us, and so let us be saved by Christ, because we are so willing to obey his law.'

Answer. The motive that moveth God to have mercy upon sinners, is not because they are willing to follow the law, but because he is willing to save them. "Not for thy righteousness, or for thy uprightness of heart, dost thou possess the land." Deut. ix. 4, 5, 6. Now understanding this; if thy will to do righteousness was the first moving cause why God had mercy on thee through Christ, then it must not be freely by grace. I say *freely*. But the Lord loves thee, and saves thee upon free terms, having nothing beforehand to make him accept of thy soul, but only the blood of Christ. Therefore to allow such a principle, is to allow, that grace is to be obtained by the works of the law; which is as gross darkness as lies in the darkest dungeon of Popery, and is also directly opposite to scripture. "For we are justified freely by his grace, through the redemption that is in Christ;" not through the good that is in ourselves, or done by us. Rom. iii. 24. No, "but by faith, without," mark that, "without the deeds of the law." (ver. 28.) Again, "not of works, lest any man should boast." Eph. ii. 9. No, no, (saith he again,) "Not according to our works, (or righteousness,) but according to his own purpose;" mark, "according to his own purpose and grace which was (a free gift) given us in Christ Jesus, (not lately, but) before the world began." 2 Tim. i. 9.

Objection. But you will say, 'Then why did God give the law, if we cannot have salvation by following it?'

Answer. I told you before, that the law was given for these following reasons. 1. That thou mightst be convinced by it of thy sins, and that thy sins might indeed appear very sinful unto thee; which is done by the law these ways: first, By showing thee what a holy God he is that

gave the law : and, secondly, by showing thee thy vileness and wickedness, in that thou, contrary to this holy God, hast transgressed against, and broken this his holy law. Therefore, saith Paul, “the law was added, that the offence might abound,” (Rom. v. 20,) that is, by showing the creature the holiness of God, and also his own vileness. 2. That thou mayest know that God will not damn thee for nothing, in the judgment day. 3. Because he would have no quarrelling at his just condemning of thee at that day. 4. Because he will make thee to know that he is a holy God, and pure.

CHAPTER IV.

HOW FAR MEN MAY GO, YET BE UNDER THE LAW.

Question. ‘But seeing you have spoken thus far, I wish you would do so much as to show in some particulars, both what men have done, and how far they have gone, and what they have received, being yet under this covenant, which you call the ministration of condemnation.’

Answer. This is something of a difficult question, and had need be not only warily, but also home and soundly answered. The question consists of three particulars: 1. What men have done; 2. How far men have gone; 3. What they have received, and yet to be under the law or covenant of works, and so in a state of condemnation.

As for the first, I have spoken something in general to that already; but for thy better understanding, I shall speak yet more particularly. 1. A man hath been, and may be convinced and troubled for his sins, and yet be under this covenant, and that in a very heavy and dreadful manner; inso-much, that he may find the weight of them to be intolerable and too heavy for him to bear, as it was with Cain. “My punishment (saith he) is greater than I can bear.” Gen. iv. 13. 2. A man living thus under a sense of his sins, may repent and be sorry for them, and yet be under this covenant, and yet be in a condemned state. “And when he (Judas) saw what was done, he repented himself.” Matt. xxvii. 3. 3. Men may not only be convinced, and also repent for their sins, but they may also desire the prayers of the children of God for them too, and yet be under this covenant and curse. “And Pharaoh called for Moses and Aaron, and said, I have sinned; intreat the Lord our God that he may

take away from me these plagues." Exod. x. 16, 17. 4. A man may also humble himself for his offences and disobedience, against his God, and yet be under this covenant. See 1 Kings xxi. 24 to 29. 5. A man may make restitution unto men for the offence he hath done unto them, and yet be under this covenant. 6. A man may do much work for God in this generation, and yet be under this first covenant; as Jehu, who did that which God bid him. 2 Kings ix. 25, 26. And yet God threatened even Jehu, because, though he did the thing the Lord commanded him, yet he did it not from a right principle; for had he, the Lord would not have said, "Yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu." Hosea i. 4. 7. Men may hear and fear the servants of the Lord, and reverence them very highly: yea, and when they hear, they may not only hear, but hear and do, and that gladly too, not one or two things, but many; mark, many things gladly, and yet be lost, and yet be damned. See Mark vi. 20. "For Herod feared John—(Why? not because he had any civil power over him, but) because he was a just man, and holy, and observed him; and when he heard him, he did many things, and heard him gladly." It may be, that thou thinkest, that because thou hearest such and such, therefore thou art better than thy neighbour: but know for certain, that thou mayest not only hear, but thou mayest hear and do, and that not with a backward will, but gladly; mark, *gladly*; and yet be Herod still, an enemy to the Lord Jesus still; consider this I pray you.*

But, secondly, To the second thing; which is this, How far may such a one go? To what may such a one attain?

* "This awful truth (says Mason) deserves to be seriously weighed by many in this day, not only of great profession, but also decay of vital godliness—for many outward acts, in themselves praiseworthy, may be done in the cause of God, and to his people, without real love to God in the heart."

Whither may he arrive, and yet may be an undone man, under this covenant? I answer.

1. Such a one may be received into fellowship with the saints, as they are in a visible way of walking one with another. They may walk hand in hand together. See Matt. xxv. 1, where he saith, "The kingdom of heaven, (that is, a visible company of professors of Christ,) is likened to ten virgins, which took their lamps, and went forth to meet the bridegroom; five of them were wise, and five were foolish." These, in the first place, are called *virgins*; that is, such as are clear from the pollutions of the world. Secondly, They are said to *go forth*; that is, from the rudiments and traditions of men. Thirdly, They do agree to *take their lamps* with them; that is, to profess themselves the servants of Jesus Christ, that wait upon him, and for him; and yet when he came, he found half of them (even these virgins that had lamps, that also went forth from the pollutions of the world, and the customs of men,) to be such as lost their precious souls: (see ver. 10 :) which they should not have done, had they been under the covenant of grace, and not under the law.

2. They may attain to a great deal of honor in the said company of professors, (that which may be accounted honor,) insomuch that they may be put in trust with church-affairs, and bear the bag as Judas did. I speak not this to shame the saints, but being beloved I warn them. Yet I speak this on purpose that it might (if the Lord will) knock at the door of the souls of professors. Consider Demas.

3. They may attain to speak of the word as ministers, and become preachers of the gospel of Jesus Christ, insomuch that the people where they dwell may even take up a proverb concerning them, saying, "Is he among the prophets?" His gifts may be so rare, his tongue may be so fluent, and his matter may be so fit, that he may speak with a tongue like an angel, and speak of the hidden mysteries, yea, of them all;

mark that, (1 Cor. xiii. 1-4,) and yet be nothing—and yet be none of the Lord's anointed ones, with the Spirit of grace savingly; but may live and die under the curse of the law.*

4. They may go yet further; they may have the gifts of the Spirit of God, which may enable them to cast out devils, to remove the biggest hills or mountains in the world; nay, thou mayest be so gifted, as to prophesy of things to come, the most glorious things, even the coming of the Lord Jesus Christ to reign over all his enemies, and yet be but a Balaam, a wicked and a mad prophet. See 2 Pet. ii. 16; Num. xxiv. 16-25.

5. They may not only stand thus for a while, for a little season, but they may stand thus till the coming of our Lord Jesus Christ with his holy angels; ay, and not be discovered of the saints till that very day. "Then all those virgins arose," (the wise and the foolish;) then! When? Why, when this voice was heard, "Behold the bridegroom cometh, go ye out to meet him," (Matt. xxv. 1-6;) and yet the one-half was out of the Lord Jesus Christ, and yet was under the law.

6. Nay, further, They may not only continue in a profession till then, (supposing themselves to be under the grace of the gospel when indeed they are under the curse of the law,) but even when the bridegroom is come, they may still be so confident of their state to be good, that they will even reason out the case with Christ, why they are not let into the kingdom of glory; saying, "Lord, Lord, have we not eaten and

* This is a necessary and solemn caution to those young and forward persons who take upon them the office of ministers, without being sent of God; without being sufficiently acquainted with the plague of their own hearts, and the pride and vanity of them. A matter of this high importance should be laid before the Lord in fervent prayer, that they may be assured of a real call, and that they are not only endued with the gifts, but possessed of the grace of the Spirit, (which creates a conformity to the great Shepherd and Bishop of souls, who was meek and lowly in heart,) that their labor may not be in vain in the Lord.—W. MASON.

drank in thy presence? and hast thou not taught in our streets?" Nay, further; "Have not we taught in thy name? and in thy name cast out devils?" Nay, not only thus, but done many—mark, we have "done many wonderful works." Nay, further, they were so confident, that they commanded, in a commanding way, saying, "Lord open to us." See here, I beseech you how far these went; they thought they had had intimate acquaintance with Jesus Christ; they thought he could not choose but save them; they had eat and drank with him, sat at the table with him, received power from him, executed the same power. "In thy name have we done thus and thus; even wrought many wonderful works." See Matt. vii. 22; Luke xiii. 25, 26. And yet these poor creatures were shut out of the kingdom. O consider this (I beseech you) before it be too late, lest you say, Lord let us come in, when Christ saith, Thrust him out: (verse 28 :) and hearing you cry, "Lord open to us," say, "Depart, I know you not;" lest though you think of having joy, you have "weeping and gnashing of teeth."

But thirdly, The third thing touched in the question was this; What may such a one receive of God, who is under the curse of the law?

1. They may receive an answer to their prayers from God, at sometimes, for some things, as they do stand in need. I find in scripture, that God did hear those persons that the apostle saith were cast out. See Gen. xxi. 17. "And God heard the voice of the lad, (even of cast-out Ishmael.) And the angel of the Lord called to Hagar, (who was the bond-woman, and under the law, Gal. iv. 24,) out of heaven, and said unto her, Fear not; for God hath heard the voice of the lad where he is." Friends, it may be because you have your prayers answered in some particular things, therefore you may suppose, that as to your eternal estate your condition is very good. But you must know that God doth hear the cry of a company of Ishmaelites, the sons of the

bond-woman, who are under the law as a covenant of works. I do not say he hears them as to their eternal state, but he heareth them as to several straits that they go through in this life; ay, and gives them ease and liberty from their trouble. Here this poor wretch was almost perished for a little water, and he cried, and God heard him; yea, he heard him out of heaven. Read also the 107th Psalm, 23-29. Also Psalm cvi. 15. "He gave them their desire, and sent leanness into their souls."

Objection. But some may say, 'Methinks this is yet more strange, that God should hear the prayers, the cries of those that are under the law, and answer them.'

Answer. I told you before, he doth not hear them as to their eternal estate, but as to their temporal estate; for God as their Creator, hath a care of them, and causeth the sun to shine upon them, and the rain to distil upon their substance. Matt. v. 45. Nay, he doth give the beast in the field their appointed food, and doth hear the young ravens when they cry, (Psalm cxlvii. 9,) which are far inferior to man. I say, therefore, that God doth hear the cries of his creatures, and doth answer them too, though not as to their eternal state; but may damn them nevertheless when they die, for all that.

2. They may receive promises from the mouth of the Lord. There are many that have had promises made to them, by the Lord, in a most eminent manner, and yet (as I said before) are such as are cast out and called the children of the bond woman, (which is the law;) see Gen. xxi. 17, 18. "And the angel of the Lord called out from heaven to Hagar, (that was the bond-woman,) saying, Fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make of him; mark, there is the promise; "For I will make of him (of the son of the bond-woman) a great nation."

3. Nay, they may go further; for they may receive another heart than they had before, and yet be under the law. There is no man, I think, but those that do not know what they say, that will think or say, that Saul was under the covenant of grace; yet after he had talked with Samuel, and had turned his back to go from him, saith the scripture, "God gave him another heart." 1 Sam. x. 9. 'Another heart;' mark that, and yet he was an outcast, a rejected person. 1 Sam. xv. 26, 29. Friends, I beseech you, let not these things offend you, but let them rather beget in your hearts an inquiring into the truth of your condition, and be willing to be searched to the bottom; and also, that every thing which hath not been planted by the Lord's right hand, may be rejected; and that there may be a reaching after better things, even the things that will not only make thy soul think thy state is good now, but that thou mayst be able to look sin, death, hell, the curse of the law, together with the Judge, in the face with comfort; having such a real, sound, effectual work of God's grace in thy soul, that when thou hearest the trumpet sound, seest the graves fly open, and the dead come creeping forth out of their holes; when thou shalt see the judgment set, the books opened, and all the world standing before the judgment-seat; I say that then thou mayst stand, and have that blessed sentence spoken to thy soul, "Come, ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world. Matt. xxv. 34.

Objection. But you will say, 'For all this, we cannot believe that we are under the law, for these reasons: 1. Because we have found a change in our hearts; 2. Because we do deny that the covenant of works will save any; 3. Because, for our parts, we judge ourselves far from legal principles; for we are got up into as perfect a gospel order, as to matter of practice and discipline in church affairs, as any this day in England, as we judge.'

Answer. That man's belief that is grounded upon any thing done in him, or by him *only*, that man's belief is not grounded upon the death, burial, resurrection, ascension, and intercession of Jesus Christ. For that man that hath indeed good ground of his eternal salvation, his faith is settled upon that object which God is well pleased or satisfied withal, which is, that Man which was born of Mary, even her first-born Son; that is, he doth apply by faith to his soul the virtues of his death, blood, righteousness, &c., and doth look for satisfaction of soul no where else, than from that. Neither doth the soul seek to give God any satisfaction as to justification any other ways; but doth willingly and cheerfully accept of and embrace the virtues of Christ's death, together with the rest of his things, done by himself on the cross as a sacrifice, and since also as a Priest, Advocate, Mediator, &c.; and doth so really and effectually receive the glories of the same, "that thereby," mark that, "*thereby* he is changed into the same image, from glory to glory." 2 Cor. iii. 18. Thus in general, but yet more particular,

1. To think that your condition is good, because there is some change in you from a loose, profane life, to a more close, honest, and civil life and conversation; I say, to think this testimony sufficient to ground the stress of thy salvation upon, is very dangerous. First, because such a soul doth not only lay the stress of its salvation besides the man Christ Jesus that died upon the cross; but, secondly, because his confidence is not grounded upon the Saviour of sinners; but upon his turning from gross sins, to a more refined life, (and it may be to the performance of some good duties,) which is no Saviour. I say, this is very dangerous. Therefore read it, and the Lord help you to understand it; for unless you lay the whole stress of the salvation of your souls upon the merits of another man, (namely, Jesus,) and that by what he did do, and is doing without you, for certain, as sure as God is in heaven, your souls will perish. And this must not be no-

tionally neither, as with an assenting of the understanding only; but must be by the wonderful, invisible, invincible power of the Almighty God, working in your souls by his Spirit, such a real, saving, holy faith, that can, through the operation of the same Spirit by which it is wrought, lay hold on, and apply the most heavenly, most excellent, most meritorious benefits of the man Christ Jesus, not only to your heads and fancies, but to your very souls and consciences; so effectually, that you may be able, by the same faith, to challenge the power, madness, malice, rage, and destroying nature, either of sin, the law, death, the devil, together with hell, and all other evils; throwing your souls upon the death, burial, resurrection, and intercession of that man Jesus without. Rom. viii. 32-40.

But, 2. Do you think that there was no change in the five foolish virgins, spoken of in Matt. xxv. 1, 2, 3? Yes, there was such a change in those very people, that the five wise ones could give them admittance of walking with them in the most pure ways and institutions of the gospel of Christ, and yet they were but foolish. Nay, they walked with them, or shall walk with them, until the Lord Jesus Christ shall break down from heaven; and yet but foolish virgins, and yet but under the law; and so under the curse, as I said before.

Objection. But, say you, 'We have disowned the covenant of works, and turned from that also.'

Answer. This is sooner said than done. Alas! alas! poor souls think, because they can say, '*Grace, grace*, it is freely by grace;' therefore they are under the covenant of grace. A very wide mistake! You must understand thus much, that though you be such as can speak of the grace of the gospel, yet if you yourselves be not brought under the very covenant of grace, you are yet, notwithstanding your talk and profession, very far wide of a sense and a share in the covenant of the grace of God, held forth in the gospel.

The Jews were of a clearer understanding, many of them,

than to conclude, that the law, and only the law, was the way to salvation; for they, even they, that received not the Christ of God, did expect a Saviour should come. John vii. 27, 41, 42, 43. But they were men that had not the gospel Spirit, which alone is able to lead them to the very life, marrow and substance of the gospel in right terms; and so, being muddy in their understandings, being between the thoughts of a Saviour, and the thoughts of the works of the law, thinking that they must be accomplished for the obtaining of a Saviour and his mercy towards them; I say, between these, they fell short of a Saviour. As many poor souls in these days also, think they must be saved alone by the Saviour; yet they think there is something to be done on their parts, for the obtaining of the good will of the Saviour—as their humiliation for sin, their turning from the same, their promises and vows, and resolutions to become a new man, join in church fellowship, and what not: and thus they, bringing this along with them, as a means to help them, fall short of eternal salvation, if they are not converted. See that scripture, Rom. ix. 30, 31, 32. The Apostle saith there, that they that sought not, did obtain; when they that did seek, fell short. “What shall we say then,” saith he “that the Gentiles which sought not after righteousness have attained to righteousness, (yea) even the righteousness of faith.” And what else? Why, “But Israel, which followed after the law of righteousness, have not attained to the law of righteousness.” How came that to pass? “Because,” saith he, “they sought it not by faith, but as it were,” mark, he doth not say, *altogether*; no; *but as it were*; that is, because as they sought, they did a little, by the by, lean upon the works of the law. And let me tell you, that this is such a hard thing to beat off, that though Paul himself did take the work in hand, he did find enough to do touching it. How he is fain to labor, in the ten first chapters of his epistle to the Romans, for the establishing of those that did

even profess largely in the doctrine of grace ! and also in that epistle to the Galatians ; and yet lost many, do what he could. Now, the reason why the doctrine of grace doth so hardly go down, even with professors, in truth, effectually is because there is a principle naturally in man that doth argue against the same, and that thus : ‘ Why,’ saith the soul, ‘ I am a sinner, and God is righteous, holy, and just, his holy law, therefore, having been broken by me, I must by all means, if ever I look to be saved, in the first place, be sorry for my sins ; secondly, turn from the same ; thirdly, follow after good duties, and practice the good things of the law, and ordinances of the gospel, and so hope that God for Christ’s sake may forgive all my sins ;’ which is not the way to God, as a Father in Christ, but the way, the very way, to come to God by the covenant of works or the law ; which things I shall more fully clear, when I speak to the second doctrine.

Again, therefore, those that this day profess the gospel, for the generality of them, are such that, notwithstanding their profession, they are very ignorant of that glorious influence and lustre of the same. I say, they are ignorant of the virtue and efficacy of the glorious things of Christ held forth by and in the gospel ; (2 Cor. iv. 3 ;) which doth argue their not being under the covenant of grace, but rather under the law or old covenant. As for instance, if you do come among some professors of the gospel, in general, you shall have them pretty busy and ripe ; else able to hold you in a very large discourse in several points of the same glorious gospel ; but if you come to the same people, and ask them concerning heart-work, or what work the gospel hath wrought on them, and what appearance they have had of the sweet influence and virtues on their souls and consciences, it may be they give you such an answer as this, ‘ I do find by the preaching thereof, that I am changed and turned from my sins in a good measure, and also have learned to

distinguish between the law and the gospel ; so that for the one, that is, for the gospel, I can plead, and also can show the weakness and unprofitableness of the other. And thus far it is like they may go, which is not far enough to prove them under the covenant of grace, though they may have their tongues so largely tipt with the profession of the same. See 2 Pet. ii. 20 ; where he saith, “ For if after they have escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ, (which was not a saving knowledge,) they are again entangled therein and overcome, the latter end of that man is worse than his beginning.” See Matt. xxv. 1-4, &c. ; and also Matt. vii. 22.

Objection. But you will say, ‘ Is not this a fair declaring of the work of grace, or doth it not discover that without all gainsaying, we are under the covenant of grace, when we are able not only to speak of the glorious gospel of Jesus Christ ; but also to tell, and that by experience, that we have been changed from worse to better, from sin to a holy life, by leaving the same, and that by the hearing of the word preached ?’

Answer. A man may, in the first place, be able to talk of all the mysteries of the gospel, and that like an angel of God, and yet be no more in God’s account than the sounding of a drum, or the tinkling of a cymbal ; which are things that, notwithstanding their sound and great noise, are absolutely void of life and motion, and so are accounted with God as nothing ; that is, no Christians, no believers, not under the covenant of grace, for all that. See 1 Cor. xiii. 1, 2, 3.

Secondly, Men may not only do this, but may also be changed in reality for a season from what they formerly were, and yet be nothing at all in the Lord’s account as to an eternal blessing. Read 2 Pet. ii. 20, the scripture which I mentioned before ; for indeed that one scripture is enough to prove all that I desire to say as to this very thing. For if

you observe there is unfolded therein these following things ; first, that reprobates may attain to a knowledge of Christ ; secondly, this knowledge may be of such weight and force, that for the present it may make them escape the pollutions of the world, and this by hearing the gospel. “For if after they have escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the last end of that man is worse than his beginning.” Now that they are reprobates, read further: “But (saith he) it is happened to them according to the true proverb ; the dog is turned to his own vomit again, and the sow, that was washed, to her wallowing in the mire.” Verse 21, 22.

‘But (say you) our practices in the worship of God shall testify for us, that we are not under the law ; for we have by God’s goodness attained to as exact a way of walking in the ordinances of God, and as near the examples of the apostles, as ever any churches since the primitive time, as we judge.’

Answer. What then ? Do you think that the walking in the order of the churches of old, as to matter of outward worship, is sufficient to clear you of your sins at the judgment-day ? Or do you think that God will be contented with a little bodily subjection to that which shall vanish, and fade like a flower, when the Lord shall come from heaven in flaming fire, with his mighty angels ? 2 Thes. i. 7, 8. Alas ! alas ! how will such professors as these are fall, before the judgment-seat of Christ ! Then such a question as that, “Friend, how camest thou in hither, not having on thy wedding garment ?” will make them speechless, and fall down into everlasting burnings, thousands on a heap. For you must know, that it is not then your crying, Lord, Lord, that will stand you in stead ; nor your saying, We have eat and drank in thy presence, that will keep you from standing on the left hand of Christ.

It is the principle, as well as the practice, that shall be inquired into at that day.

Question. 'The principle, (you will say,) what do you mean by that?'

Answer. My meaning is, the Lord Jesus Christ will then inquire and examine, whether the spirit from which you acted was legal or evangelical; that is, whether it was the Spirit of adoption that did draw you out to the thing you took in hand, or a mere moral principle, together with some shallow and common illuminations into the outward way of the worship of God, according to gospel-rule.

Question. 'But (you will say, 'tis like,) how should this be made manifest, and appear?'

Answer. I shall speak briefly in answer hereunto, as followeth. First then, that man that doth take up any of the ordinances of God, as prayer, baptism, breaking of bread, reading, hearing, alms-deeds, or the like; I say, he that doth practice any of these, or such-like, supposing thereby to procure the love of Christ to his own soul, he doth do what he doth from a legal, and not from an evangelical or gospel spirit. As thus; for a man to suppose that God will hear him for his prayers' sake, for his alms' sake, for his humiliation's sake, or because he hath promised to make God amends hereafter; whereas there is no such thing as a satisfaction to be made to God by our prayers, or whatever we can do; I say, there is no such way to have reconciliation with God in. And so also, for men to think because they are got into such and such an ordinance, and have crowded themselves into such and such a society, that therefore they have got pretty good shelter from the wrath of the Almighty; when, alas! poor souls, there is no such thing. No, but God will so set his face against such professors, that his very looks will make them to tear their very flesh; yea, make them to wish they had the biggest mill-stone in the world hanged about their neck, and they were cast into the midst

of the sea. For friends, let me tell you, though you can now content yourselves without the only harmless, undefiled, perfect righteousness of Christ; yet there is a day coming, in which there is not one of you shall be saved, but those that are and shall be found clothed with that righteousness. God will say to all the rest, "Take them, bind them hand and foot, and cast them into outer darkness; there shall be weeping and gnashing of teeth." Matt. xxii. 13. For Christ will not say unto men in that day, Come, which of you made a profession of me, and walked in church-fellowship with my saints? No, but then it shall be inquired into, who have the reality of the truth of grace wrought in their hearts: and for certain, he that misseth of that, shall surely be cast into the lake of fire, there to burn with the devils and damned men and women; there to undergo the wrath of an eternal God, and that not for a day, a month, a year, but for ever and ever. There is that which cutteth to the quick. Therefore look to it, and consider now what you do, and whereon you hang your souls. For it is not every pin that will hold in the judgment, not every foundation that will be able to hold up the house against those mighty, terrible, soul-drowning floods, and destroying tempests, which then will roar against the soul and body of a sinner, (Luke vi., the three last verses,) and if the principle be rotten, all will fall, all will come to nothing. Now the principle is this, Not to do things, because we would be saved, but to do them from this, namely, because we do really believe that we are and shall be saved. But do not mistake me. I do not say we should slight any holy duties; (God forbid;) but I say, he that doth look for life, because he doth do good duties, is under the covenant of the works of the law, let his duties be never so eminent, so frequent, so fervent, so zealous. Ay, and I say, as I said before, that if any man or men, or multitudes of people, do get into never so high, so eminent, and clear practices and gospel-order, as to church-discipline, if it

be done to this end I have been speaking of, from this principle, they must and shall have these sad things fall to their share which I have made mention of.

Objection. 'But (you will say) can a man use gospel-ordinances with a legal spirit?'

Answer. Yes; as easily as the Jews could use and practice circumcision, though not the moral or ten commandments. For this I shall be bold to affirm, that it is not the commands of the New Testament administration that can keep a man from using himself in a legal spirit; for know this for certain, that it is the principle, not the command, that makes the subjecter to the same, either legal or evangelical, and so his obedience from that command to be from legal convictions or evangelical principles.

Now herein the devil is wondrous subtle and crafty, in suffering people to practice the ordinances and commands of the gospel, if they do but do them in a legal spirit, from a spirit of works; for he knows then, that if he can but get souls to go on in such a spirit, though they do never so many duties, he shall hold them sure enough. For he knows full well, that thereby they do set up something in the room of, or at least to have some (though but a little) share with the Lord Jesus Christ in their salvation. And if he can but get thee here, he knows that he shall cause thee, by thy depending a little upon the one, and so thy whole dependence being not upon the other, (that is, Christ, and taking him upon his own terms,) thou wilt fall short of life by Christ, though thou do very much busy thyself in a suitable walking, in an outward conformity to the several commands of the Lord Jesus Christ. And let me tell you plainly, that I do verily believe, that as Satan by his instruments did draw many of the Galatians by circumcision (though I say it was none of the commands of the moral law) to be debtors to do upon pain of eternal damnation, the whole of the moral law; so also Satan, in the time of the gospel, doth use even the

commands laid down in the gospel (some of them) to bind the soul over to do the same law; the thing being done and walked in, by, and in the same spirit.

For, as I said before, it is not the obedience to the command that makes the subjecter thereto evangelical, or of a gospel spirit: but contrariwise, the principle that leads out the soul to the doing of the command, that makes the persons that do thus practice any command, together with the command by them practiced, either legal or evangelical. As for instance, prayer, is a gospel command; yet, if he that prays, doth it in a legal spirit, he doth make that which in itself is a gospel command, an occasion of leading him into a covenant of works, inasmuch as he doth it by, and in that old covenant spirit. Again, giving of alms is a gospel command; yet if I do give alms from a legal principle, the command to me is not gospel, but legal, and it binds me over (as aforesaid) to do the whole law. For he is not a Jew (not a Christian) that is one outwardly, that is one only by an outward subjection to the ordinances of prayer, hearing, reading, baptism, breaking of bread, &c.; but he is a Jew (a Christian) who is one inwardly; who is rightly principled, and practiceth the ordinances of the Lord, from the leadings forth of the Spirit of the Lord, from a true and saving faith in the Lord. Rom. ii. 28, 29.

Those men spoken of in the seventh of Matthew, for certain, for all their great declaration, did not do what they did from a right gospel spirit; for had they, no question but the Lord would have said, "Well done, good and faithful servants." But in that the Lord Jesus doth turn them away into hell, notwithstanding their great profession of the Lord, and of their doing in his name, it is evident, that notwithstanding all that they did do, they were still under the law, and not under that covenant as true believers are, namely, the covenant of grace; and if so, then all their duties that

they did, of which they boasted before the Lord, were not in and by a right evangelical principle or spirit.

Again, saith the apostle, "Whatsoever is not of faith is sin." Rom. xiv. 23. But there are some that do even practice baptism, breaking of bread, together with other ordinances, and yet are unbelievers; therefore unbelievers doing these things, they are not done in faith, but sin. Now to do these things in sin, or without faith, is not to do things in an evangelical or gospel spirit. Also they that do these things in a legal spirit, the very practicing of them, renders them not under the law of Christ, as head of his church; but the works they do are of so much contradiction to the gospel of God or the covenant of grace, that they that do them thus, do even set up against the covenant of grace; and the very performance of them is of such force, that it is sufficient to drown them that are subject thereunto, even under the covenant of works; but these poor souls are not aware of it, and there is their misery.

Question. 'But have you no other way to discover the things of the gospel, how they are done with a legal principle, but those you have already made mention of?'

Answer. That thou mightest be indeed satisfied herein, I shall show you the very manner and way that a legal or old covenant converted professor (bear with the terms) doth take both in the beginning, middle, and the end, of his doing of any duty or command, or whatsoever it be that he doth do.

First, he thinking this or that to be his duty, and considering the same, is also presently persuaded in his own conscience, that God will not accept him, if he leave it undone. Seeing that he is short of his duty (as he supposeth) while this is undone by him, and also judging that God is angry with him until the thing be done; he, in the second place, sets to the doing of the duty, to the end he may be able to pacify his conscience by doing the same; persuading himself that now the Lord is pleased with him for doing it.

Thirdly, having done it, he contents himself, sits down at his ease, until some further convictions of his duty to be done, which when he seeth and knoweth, he doth it as aforesaid, from the same principle as he did the former, and so goeth on in his progress of profession. This is to do things from a legal principle, and from an old covenant spirit; for thus runs that covenant, "The man that doeth these thing shall live in them, or by them." Levit. xviii. 5; Ezek. xx. 11; Gal. iii. 12; Rom. x. 5. But more of this in the use of this doctrine.

Objection. 'But, (you will say,) by these words of yours, you do seem to deny that there are conditional promises in the gospel; as is clear in that you strike at such practices as are conditional, and commanded to be done upon the same?'

Answer. The thing that I strike at is this: That a man in or with a legal spirit, should not, nay, cannot, do any conditional command of the gospel acceptably, as to his eternal state; because he doth it in an old covenant-spirit. "No man putteth new wine into old bottles:" but new wine must have new bottles; a gospel-command must have a gospel-spirit; or else the wine will break the bottles, or the principle will break the command.

Objection. 'Then you do grant that there are conditional promises in the New Testament, as in the moral law or ten commandments.'

Answer. Though this be true, yet the conditional promises in the New Testament, do not call to the same people in the same state of unregeneracy to fulfill them, upon the same conditions.

The law and the gospel being two distinct covenants, they are made in divers ways, and the nature of the conditions cannot be the same. As saith the apostle, "the righteousness of the law saith one thing, and the righteousness of faith saith another." Rom. x. 4-6. That is, the great condition in the law is, "If you do these things you shall live

by them ;” but the condition, even the greatest condition, laid down for a poor soul to do, as to salvation, (for it is that we speak of,) is to believe that my sins be forgiven me for Jesus Christ’s sake, without the works or righteousness of the law, on my part, to help forward. Rom. iv. 5. “To him that worketh not,” saith the apostle, (for salvation,) “but believeth on him that justifieth the ungodly, his faith,” mark, “his faith is counted for righteousness. So that we,” saith he, “conclude that a man is justified by faith, without,” mark again, “without the deeds of the law.” Rom. iii. 28.

But again, there is never a condition in the gospel that can be fulfilled by an unbeliever ; and therefore, whether there be conditions, or whether there be none, it makes no matter to thee, who art without the faith of Christ ; for it is impossible for thee in that state to do them, so as to be ever the better as to thy eternal state. Therefore, lest thou shouldst split thy soul upon the conditions laid down in the gospel, as thou wilt do, if thou go about to do them only with a legal spirit ; I say, to prevent this, see if thou canst fulfill the first condition, that is, to believe that all thy sins are forgiven thee, not for any condition that hath been, or can be done by thee, but merely for the Man’s sake that did hang on Mount Calvary, between two thieves some sixteen hundred years ago and odd. And I say, see if thou canst believe that at that time he did (when he hanged on the cross) give full satisfaction for all thy sins, before thou in thy person hadst committed ever a one. I say, see if thou canst believe this, and take heed thou deceive not thyself with an historical, notional, or traditional acknowledgment of the same. And, secondly. See if thou canst so well fulfill this condition, that the very virtue and efficacy that it hath on thy soul will engage thee to fulfill those other conditions, really in love to that Man whom thou shouldst believe hath frankly and freely forgiven thee all, without any condition acted by thee to move him thereto, (according to

that saying in 2 Cor. v. 14, 15,) and thy doing will arise from a contrary principle than otherwise it will do; that is, then thou wilt not act and do, because thou wouldst be accepted of God, but because thou hast some good hope in thy heart that thou art accepted of him already, and not on thine, but wholly and alone upon another man's account. For here runs the gospel-spirit of faith; mark, "We believe, and therefore speak." 2 Cor. iv. 13. Take heed therefore that you *do* not, that you may believe; but rather *believe* so effectually, that you may do, even all that Jesus doth require of you, from a right principle, even out of love to your dear Lord Jesus Christ; which thing I shall speak to more fully by and by.

Objection. 'But what do you mean by those expressions, Do not *do*, that you may believe, but *believe* so effectually that you may do?'

Answer. When I say, Do not do, that you may believe, I mean, Do not think that any of the things that thou canst do, will procure or purchase faith from God unto thy soul; for that is still the old covenant-spirit, the spirit of the law, to think to have it for thy doing. They that are saved are saved by grace, through faith, and that not of themselves; not for any thing that they can do, for they are both the free gift of God. Eph. ii. 8. "Not of (doing or of) works, lest any man should (be proud, and) boast." (ver. 9.) Now, some people be so ignorant, as to think that God will give them Christ, and so all the merits of his death, if they will be but vigilant, and do something to please God, that they may obtain him at his hands. But let me tell them, they may lose a thousand souls quickly, if they had so many, by going this way to work, and yet be never the better. For the Lord doth not give his Christ to any upon such conditions, but he doth give him freely; that is, without having any respect to any thing that is in thee. Rev. xxii. 17; Isa. lv. 1, 2. "To him that is athirst will I give;" (he doth not

say, I will *sell*, but) “I will *give* of the water of life freely.”
Rev. xxi. 6.

Now, if Christ doth give it, and that freely, then he doth not sell it for any thing that is in the creature. But Christ doth give himself, as also doth his Father, and that freely; not because there is any thing in us, or done by us, that moves him thereunto. If it were by doing, then, saith Paul, “grace is not grace,” seeing it is obtained by works; but grace is grace; and that is the reason it is given to men without their works. Rom. xi. 6. “And if it be by grace,” that is, if it be a free gift from God, without any thing foreseen, as done, or to be done, by the creature, “then it is not of works,” which is clear; therefore it is grace without the works of the law. But if you say, ‘nay, it is something in the man, done by him that moves God thereunto,’ then you must conclude, that either grace is no grace, or else that works are grace, and not works. Do but read with understanding, Rom. xi. 6.

Now, before I go any further, it may be necessary to speak a word or two to some poor souls that are willing to close in with Jesus Christ, and would willingly take him upon his own terms; only being muddied in their minds, and having not yet attained the understanding of the terms and conditions of the two covenants, they are kept off from closing with Christ; and all is, because they see they can do nothing. As for example, come to some souls, and ask them, how they do. They will tell you presently, that they are so bad that it is not to be expressed. If you bid them believe in Jesus Christ, they will answer, that they cannot believe; if you ask them, why they cannot believe, they will answer, because their hearts are so hard, so dead, so dull, so backward to good duties; and if their hearts were but better, if they were more earnest, if they could pray better, and keep their hearts more from running after sin, then they could believe; but should they believe with such

vile hearts? and presume to believe in Christ, and be so filthy? Now, all this is, because the spirit of the law still ruleth in such a soul, and blinds them so that they cannot see the terms of the gospel. To clear this, take the substance of the drift of this poor soul, which is this: 'If I was better, then, I think, I could believe; but being so bad as I am, that is the reason that I cannot. This is just to *do* something that I may believe; to work, that I may have Christ; to do the law, that I may have the gospel; or thus, to be righteous, that I may come to Christ. O man! thou must go quite back again; thou must believe, because thou canst not pray, because thou canst not do; thou must believe, because there is nothing in thee (naturally) that is good, or desireth after good. Else thou wilt never come to Christ *as a sinner*; and if so, then Christ will not receive thee; and if so, then thou mayst see, that to keep off from Christ, because thou canst not *do*, is to keep from Christ by the law, and to stand off from him, because thou canst not buy him.

Thus having spoken something by the way, for the direction of those souls that would come to Christ, I shall return to the former discourse, wherein ariseth this objection.

Objection. 'But you did but even now put souls upon fulfilling the first condition of the gospel, even to believe in Christ, and so be saved; but now you say, it is alone by grace, without condition; and therefore, by these words, there is first a contradiction to your former sayings, and also that man may be saved without the condition of faith, which to me seems a very strange thing. I desire therefore that you would clear out what you have said, to my satisfaction.'

Answer. Though there be a condition commanded in the gospel, yet he that commands the condition doth not leave his children to their own natural abilities, that in their own strength they should fulfill them; (as the law doth;) but the same God that doth command that the condition be fulfilled, even he doth help his children, by his holy Spirit to fulfill

the same condition. "For it is God that worketh in you," mark, *in you*, (believers,) "both to will and to do, of his own good pleasure." Phil. ii. 13. "Thou hast wrought all our works in us." Isa. xxvi. 12. So that if the condition be fulfilled, it is not done in the ability of the creature.

But, secondly, Faith, as it is a gift of God, or an act of ours, (take it which way you will, if we speak properly of salvation,) is not the first, nor the second cause of our salvation, but the third, and that but instrumentally neither; that is, it only layeth hold of, and applieth to us that which saveth us, which is the love of God, through the merits of Christ, which are the two main causes of our salvation, without which all other things are nothing, whether it be faith, hope, love, or whatever can be done by us. And to this, the great apostle of the Gentiles speaks fully. For, saith he, "God who is rich in mercy loved us, even when we were dead in our sins;" (Ephes. ii. 4;) that is, when we were without faith. And that was the cause why we believe; for he thereby hath quickened us together, through the meritorious cause, which is Christ; and so hath saved us by grace, that is, of his own voluntary love and good will; the effect of which was this, he gave us faith to believe in Christ. Read soberly the second of the Ephesians, from the 4th to the 8th verse. Faith, as the gift of God, is not the Saviour, as our act doth merit nothing. Faith was not the cause that God gave Christ at the first, neither is it the cause why God converts men to Christ; but faith is a gift bestowed upon us by the gracious God, the nature of which is to lay hold on Christ, that God afore did give for a ransom to redeem sinners. This faith hath its nourishment and supplies from the same God that at the first did give it; and is the only instrument, through the Spirit, that doth keep the soul in a comfortable frame, both to do and suffer for Christ. It helps the soul to receive comfort from Christ when it can get none from itself, and beareth up the soul in its progress

heavenwards. But that it is the first cause of salvation, that I deny ; or that it is the second, I deny ; but it is only the instrument, or hand, that receiveth the benefits that God hath prepared for thee before thou hadst any faith ; so that we do nothing for salvation, as we are men. But if we speak properly, it was God's grace that moved him to give Christ a ransom for sinners ; and the same God, with the same grace, that doth give to the soul faith to believe ; and so by believing, to close in with him, whom God out of his love and pity did send into the world to save sinners ; so that all the works of the creature are shut out as to justification and life, and men are saved freely by grace." I shall speak no more here ; but in my discourse upon the second covenant, I shall answer a hell-bred objection or two, to forewarn sinners how they turn the grace of God into wantonness.

And thus you see I have briefly spoken to you something touching the law. First, What it is, and when given. Secondly, How sad those men's conditions are that are under it. Thirdly, Who they are that be under it. Fourthly, How far they may go, and what they may do and receive, and yet be under it, which have been done by way of answer to several questions, for the better satisfaction of those that may stand in doubt of the truth of what hath been delivered.

CHAPTER V.

SOME MEN NOT UNDER THE LAW, BUT UNDER GRACE.

Now, in the next place, I should come to some application of the truth of that which hath been spoken; but I shall, in the first place, speak something of the second doctrine, and then afterwards I shall speak something by way of use and application of this first doctrine.

The second doctrine now to be spoken to, is to show, that THE PEOPLE OF GOD ARE NOT UNDER THE LAW, BUT UNDER GRACE.

“For ye are not under the law, but under grace.” You may well remember, that from these words I did observe these two great truths of the Lord. First, That there are some in gospel times that are under the law, or covenant of works. Secondly, That there is never a believer under the law, (or covenant of works,) but under grace. I have spoken something to the former of these truths, namely, that there are some under the law, together with who they are, and what their condition is, that are under it. Now, I am to speak to the second, and to show you who they are, and what their condition is, that are under that.

But before I come to that, I shall speak a few words, to show you what the word GRACE in this place signifies. For the word GRACE, in the scripture, referreth sometimes to favor with men, (Esther iii. 7; Gen. xxxix. 4; 1. 4; xxxiii. 10;) sometimes to holy qualifications of saints, (2 Cor. viii. 7;) and sometimes to hold forth the condescension of Christ, in coming down from the glory which he had with his Father before the world was, to be made of no reputation, and a servant to men, (2 Cor. viii. 9; Phil. ii. 2-7.) Again, some-

times it is taken for the free, rich, and unchangeable love of God to man, through Jesus Christ; who for our cause and sakes did make himself poor. And so it is to be understood in these words, "For you are not under the law, (to be cursed and damned, and sent headlong to hell,) but (you are) under grace," to be saved, to be pardoned, to be preserved, and kept by the mighty power of God, through faith, (which alone is the gift of grace,) unto eternal glory. This one scripture alone proves the same, (Eph. ii. 8.) "For by grace you are saved," by free grace, by rich grace, by unchangeable grace. And you are saved from the curse of the law, from the power, guilt, and filth of sin, from the power, malice, madness, and rage of the devil, from the wishes, curses, and desires of wicked men, from the hot, scalding, flaming, fiery furnace of hell, from being arraigned as malefactors, convinced, judged, condemned, and fettered with the chains of your sins to the devils to all eternity; and all this freely, freely by his grace, (Rom. iii. 24,) by rich grace, unchangeable grace. For saith he, "I am God, and change not; therefore ye sons of Jacob are not consumed." Mal. iii. 6. This is grace indeed.

The word GRACE, therefore, in this scripture, (Rom. vi. 14,) is to be understood of the free love of God in Christ to sinners, by virtue of the new covenant, in delivering them from the power of sin, from the curse and condemning power of the old covenant, from the destroying nature of sin, by its continual workings; as is all evident, if you read with understanding the words as they lie. "For (saith he) sin shall not have dominion over you," or it shall not domineer, reign, or destroy you, though you have transgressed against the covenant of works, (the law;) and the reason is rendered in these words; "for ye are not under the law;" that is, under that which accuseth, chargeth, condemneth, and brings execution on the soul for sin; "but under grace;" that is, under that which frees you, forgives you, keeps you, and justifies you from all your sins, adversaries, or whatever may come in

to lay any thing to your charge, to damn you. For that is truly called GRACE, in this sense, that doth set a man free from all his sins, deliver him from all the curses of the law, and what else can be laid to his charge, freely, without any foresight in God to look at what good will be done by the party that hath offended; and also that doth keep the soul by the same power through faith (which also is his own proper gift) unto eternal glory.

Again, this is a pardon, not conditional, but freely given. Consider, first, it is set in opposition to works; "You are not under the law." Secondly, the promise that is made to them, (saying, "Sin shall not have dominion over you,") doth not run with any condition as on their part to be done; but merely and alone because they were *under* grace, or because they had the grace of God extended to them. "Sin shall not have dominion over you; for, (mark the reason,) you are not under the law, but under grace."

The words being thus opened, and the truth thus laid down, how THERE IS NEVER A BELIEVER UNDER THE COVENANT OF WORKS, BUT UNDER GRACE, THE FREE, RICH, UNCHANGEABLE LOVE OF GOD; it remaineth that, in the first place, we prove the doctrine, and after that proceed.

Now in the doctrine there are two things to be considered, and proved: 1. That believers are under grace; 2. Not under the law as a covenant of works, (for so you must understand me.) For these two we need go no further than the very words themselves, the first part of the words proves the first part of the doctrine, "You are not under the law;" the second part proves the other, but (ye are) under grace."

But besides these, consider with me a few things for the demonstrating of these truths: as,

1. They are not under the law, because their sins are pardoned. Which could not be if they were dealt with according to the law, and their being under it; for the law alloweth of no repentance but accuseth, curseth, and condemneth every one

that is under it. "Cursed is every one that continueth not in all things written in the book of the law to do them." Gal. iii. 10. But I say, believers having their sins forgiven them, it is because they are under another, even a new covenant. Heb. viii. 8. "Behold the days come, saith the Lord, that I will make a new covenant with them: for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

2. They are not under the law, because their sins and iniquities are not only forgiven, but they are forgiven them freely. They that stand in the first covenant, and continue there, are to have never a sin forgiven them, unless they can give God a complete satisfaction; for the law calls for it at their hands, saying, "Pay me that thou owest." O, but when God deals with his saints by the covenant of grace, it is not so; for it is said, And when he saw they had nothing to pay, he frankly and freely forgave them all. "I will heal their backslidings and love them freely." "I will blot out thy transgressions for mine own sake, &c. Luke vii. 42; Hosea xiv. 4; Isa. xliii. 25.

3. The saints are not under the law, because the righteousness that they stand justified before God in, is not their own actual righteousness by the law, but by imputation; and is really the righteousness of another, namely, of God in Christ. 2 Cor. v. 21; Phil. iii. 8, 9, 10. "Even the righteousness of God, which is by faith of Jesus Christ, which is unto all, and upon all (that is imputed to) them that believe." Rom. iii. 22. But if they were under the old covenant, the covenant of works, then their righteousness must be their own, or no forgiveness of sins. "If thou do well, shalt thou not be accepted? but if thou transgress, sin lieth at the door," saith the law. Gen. iv. 7.

4. In a word, whatsoever they do receive, whether it be conversion to God, whether it be pardon of sin, whether it be faith or hope, whether it be righteousness, whether it be

strength, whether it be the Spirit, or the fruits thereof, whether it be victory over sin, death, or hell, whether it be heaven, everlasting life, and glory inexpressible, or whatsoever it be, it comes to them *freely*, God having no first eye to what they would do, or should do, for the obtaining of the same.

But to take this in pieces: 1. In a word, Are they converted? God finds them first; for saith he, "I am found of them that sought me not." Isa. lxxv. 1. 2. Have they pardon of sin? They have that also freely; "I will heal their backslidings, and love them freely." Hos. xiv. 4. 3. Have they faith? It is the gift of God in Christ Jesus. And he is not only the author, (that is, the beginner thereof,) but he doth also perfect the same. Heb. xii. 2. 4. Have they hope? It is God that is the first cause thereof. "Remember thy word unto thy servant, wherein thou hast caused me to hope." Ps. cxix. 49. 5. Have they righteousness? It is a free gift of God. Rom. v. 17. 6. Have they strength to do the work of God in their generations? or any other thing that God would have them do? That also is a free gift from the Lord, for without him, we neither do, nor can do any thing. John xv. 5. 7. Have we comfort or consolation? We have it not for what we have done, but from God through Christ; for he is the God of all our comforts and consolations. 2 Cor. i. 8. Have we the Spirit, or the fruits thereof? It is the gift of the Father, "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke xi. 13. "Thou hast wrought all our works in us." Isa. xxvi. 12. And so I say, whether it be victory over sin, death, hell, or the devil, it is given to us by the victory of Christ. "But thanks be to God which hath given us the victory, through our Lord Jesus Christ." 1 Cor. xv. 57; Rom. vii. 24, 25. Heaven and glory are also the gift of him, "who giveth us richly all things to enjoy." 1 Tim. vi. 17; Matt. xxv.

So that these things, if they be duly and soberly considered, will give satisfaction in this thing.

I might have added many more for the clearing of these things. As, first, when God came to man to convert him, he found him a dead man; (Eph. ii. 1, 2;) he found him an enemy to God, Christ, and the salvation of his own soul; he found him wallowing in all manner of wickedness; he found him taking pleasure therein, with all delight and greediness. 2. He was fain to quicken him by putting his Spirit into him, and to translate him by the mighty operations thereof. 3. He was fain to reveal Christ Jesus unto him; man being altogether senseless and ignorant of the blessed Jesus. Matt. xi. 25, 27; 1 Cor. ii. 7-10. 4. He was fain to break the snare of the devil, and to let poor man, poor bound and fettered man, out of the chains of the enemy.

CHAPTER VI.

THIS GRACE, BY COVENANT, IS FREE AND UNCHANGEABLE.

Now we are to proceed, and the things that we are to treat upon, in the second place, are these. 1. Why it is a free and unchangeable grace? 2. Who they are that are actually brought into this free and unchangeable covenant of grace, and how they are brought in. 3. What are the privileges of those that are actually brought into this free and glorious grace, of the glorious God of heaven, and glory.

1. For the FIRST, Why it is a free and unchangeable grace. And for the opening of this, we must consider, first, How and through whom this grace doth come to be, first, free to us, and secondly, unchangeable.

This grace is free, through conditions in another; that is, by way of covenant or bargain; for this grace comes by way of covenant or bargain to us, yet made with another for us.

First, That it comes by way of covenant, contract, or bargain, (though not personally with us,) be pleased to consider these scriptures. It is said, (Psa. lxxxix. 3,) "I have made a covenant with my chosen: I have sworn unto David my servant." "And as for thee also, by the blood of thy covenant, (speaking of Christ,) have I sent forth thy prisoners out of the pit, wherein is no water." Zech. ix. 9-11. Again, "You have sold yourselves for nought, and you shall be redeemed without money." Ezek. xxxiv. 23, 24; xxxvii. 24, 25. "Blessed be the Lord, (therefore saith Zechariah,) for he hath visited, and (also) redeemed his people. And hath raised up an horn of salvation for us, in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be

saved from our enemies, and from the hands of all that hate us: to perform his mercy promised to our fathers, and to remember his holy covenant." Luke i. 68-72. And if any should be offended with the plainness of the word bargain, as some poor souls may be through ignorance, let them be pleased to read soberly that forty-ninth chapter of the prophet Isaiah, (from ver. 1 to 12,) and there they may see that it runs as plain a bargain, as if two should be making a bargain between themselves, and concluding upon several conditions on both sides. But more of this hereafter.

Now, secondly, This covenant, I say, was made with one, not with many, and also confirmed in the conditions of it with one, not with several. 1. That the covenant was made with one, see Gal. iii. 16. "Now to Abraham and to his seed were the promises made; he saith not to seeds, as of many, but as of one; and to thy seed, which is Christ." (ver. 17.) "And this I say, the covenant which was confirmed before of God, in Christ," &c. The covenant was made with the seed of Abraham, not the seeds, but the seed, which is the Lord Jesus Christ, our head, and undertaker in the things concerning the covenant. 2. The condition was made with one, and also accomplished by him alone, and not by several; yet in the nature, and for the everlasting deliverance of many; even by one man, Jesus Christ, as is clear from Rom. v. 15, 16, 17, &c. And in Zech. ix. 11, the Lord saith to Christ, "And as for thee;" mark, "as for thee also, by the blood of thy covenant," or, as for thee whose covenant was by blood; that is, the condition of the covenant was, that thou shouldst spill thy blood; which having been done in the account of God, (saith he,) I, according to my condition, have let go the prisoners, or sent them out of the pit wherein is no water. Those scriptures in Galatians iii. (16th and 17th verses,) that are above cited, are notable to our purpose; the 16th verse saith, it was made with Christ, and the 17th saith, it was also confirmed in, or with God in him. (Pray read with un-

derstanding.) Now (saith Paul) the covenant thus confirmed, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. Not that the covenant was made with Abraham and Christ together, as two persons that were the undertakers of the same; the promise was made with or to Abraham afterwards: but the covenant with Christ before.

Further, this covenant was not personally made with Abraham; no, nor with any of the fathers neither, so as that they were the persons that should stand engaged, to be the accomplishers thereof, either in whole or in part; which is very clear. 1. Because this covenant was not made with God and the creature; not with another poor Adam, that only stood upon the strength of natural abilities: but this covenant was made with the Second Person, with the eternal Word of God; with him that was every way as holy, as pure, as infinite, as powerful, and as everlasting as God. *Psa. xxii. 23-31; Zech. xiii. 7; Rev. i. 11, 17; xxii. 13, 16; Isa. ix. 6; Phil. ii. 6; Heb. i.* 2. The covenant or bargain was made indeed and in truth before man was in being. Oh! God thought of the salvation of man before there was any transgression of man; for then, I say, and not since then, was the covenant of grace made with the undertaker thereof. For all the other sayings are to show unto us that glorious plot and contrivance that was concluded on before time, between the Father and the Son. Which may very well be concluded on for a truth from the word of God, if you consider, first, that the scripture doth declare that the price was agreed on by the Son before time; the promise was made to him by the Father, that he should have his bargain before time; and the choice, who they were that should be saved, was made before time, even before the world began.

For the first, that the price was agreed upon before the world began, consider the word which speaketh of the price that was paid for sinners even, "The precious blood of

Christ." It saith of him, "who verily was foreordained before the foundation of the world, but was made manifest in these last times for you, who by him do believe," &c. 1 Pet. i. 19, 20. Mark, it was foreordained or concluded on between the Father and his Son, before the world began. 2. The promise from God to the Son, was also made in the same manner. As is clear, where the apostle saith, with comfort to his soul, that he had "hope of eternal life, which God, that cannot lie, promised before the world began;" (Tit. i. 2;) which could be to none but the Mediator of the new covenant, because there was none else to whom it should be made but he. 3. The choice was also made then, even before man had a being in the world. As it is evident, where he saith, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame, before him, in love." Eph. i. 3. 4. Nay, did I look upon it here to be necessary, I could show you very largely and clearly, that God did not only make the covenant with Christ before the world began, and the conditions thereof; but I could also show you that the very saints' qualifications as part of the covenant, were then concluded on by the Father and the Son, according to these scriptures; (Eph. i. 3, 4; ii. 10, and Rom. viii. 28;) which it may be I may touch upon further anon.

But, thirdly, This covenant was not made with any of the fathers, neither in whole, nor in part, as the undertakers thereof; for then it must be also concluded, that they are copartners with Christ in our salvation; and so, that Christ is not Mediator alone. But this would be blasphemy for any one to surmise. And therefore by the way, when thou readest of the new covenant in scripture, as though it was made with Adam, Noah, Abraham, or David, thou art to

consider thus with thyself: First, That God spake to them in such a way, to show or signify unto us, how he made the covenant that he did make with Christ, before the world began, they being types of him. Secondly, That he thereby might let them understand that he was the same then as he is now, and now as he was then; and that then it was resolved on between his Son and him, that in after ages, his Son should in their natures, from their loins, and for their sins, be born of a woman, hanged on the cross, &c. For all along you may see that when he speaketh to them of the new covenant, he mentions their seed, their seed, still aiming at Christ. Christ the seed of the woman, was to break the serpent's head. Gen. iii. 15; xxii.; Ps. lxxxix. 36. Now to Abraham and his seed, was the promise made, "his seed shall endure for ever, and his throne as the days of heaven," &c., still pointing at Christ. And, thirdly, To stir up their faith and expectations to be constant unto the end, in waiting for that which he and his Son had concluded on before time, and what he had since the conclusion, declared unto the world by the prophets. Fourthly. It appears that the heart of God was much delighted therein also, as is evident, in that he was always in every age, declaring that unto them, which before he had prepared for them. O this good God of heaven!

Objection. 'But (you will say, perhaps,) the scriptures say plainly that the new covenant was and is made with believers, saying, "The days come, saith the Lord, that I will make a new covenant with the house of Israel, and the house of Judah, not according to the covenant that I made with their fathers, in the day in which I brought them out of the land of Egypt," &c. Heb. viii. 10-12; Jer. xxxi. 33. So that it doth not run with Christ alone, but with believers also. "I will make a new covenant with the house of Israel and Judah," &c.

Answer. First. It cannot be meant that the new covenant

was made with Christ and the house of Israel and Judah, as the undertakers thereof: for so it was made with Christ alone; which is clear, in that it was made long before the house of Israel and Judah had a being, as I showed before.

But, secondly. These words here are spoken, first, to show rather the end of the ceremonies, than the beginning or rise of the new covenant. Mind a little; the apostle is laboring to beat the Jews, to whom he wrote this epistle, off of the ceremonies of the law, of the priests, altar, offerings, temple, &c., and to bring them to the right understanding of the thing and things that they held forth, which were to come, and to put an end to those. If you do but understand the epistle to the Hebrews, it is a discourse that sheweth that the Son of God being come, there is an end put to the ceremonies; for they were to continue so long and no longer. This old covenant, saith the apostle, "stood in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation;" that is, until Christ did come. "But Christ being come, an high priest of good things to come," &c.—puts an end to the things and ordinances of the Levitical priesthood. Read the 7th, 8th, 9th, and 10th chapters, and you will find this true. So then when he saith, "The days come, in which I will make a new covenant;" it is rather to be meant a changing of the administration, a taking away the type, the shadow, the ceremonies from the house of Israel and Judah, and relieving by the birth of Christ, and the death of Christ, and the offering of the body of him, whom the shadows and types did point out to be indeed he, whom God the Father had given for a ransom by covenant for the souls of the saints; and also to manifest the truth of the covenant, which was made between the Father and the Son before the world began. For though the new covenant was made before the world began, and also every one in all ages was saved by the virtue of that covenant; yet that covenant was never so

clearly made manifest as at the coming, death, and resurrection of Christ; and therefore, saith the scripture, He hath brought life and immortality to light through the gospel. 2 Tim. i. 9, 10. "Who hath saved us, and called us with an holy calling; not according to works of righteousness which we have done; but according to his own purpose and grace, which was given us in Christ before the world began; (there is the covenant;) but was made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel." Therefore I say, these words are to discover, that the time was come to change the dispensation; to take away the type, and bring in the substance; and so manifest that more clearly, which before lay hid in dark sayings and figures. And this is usual with God to speak in this manner.

Again, If at any time you do find in the scripture, that the covenant of works is spoken of as the first covenant that was manifested, and so before the second covenant; yet you must understand, that it was only *as to manifestation*; that is, it was first given to man, yet not made before that which was made with Christ. And indeed it was requisite that it should be given or made known first, that thereby there might be a way made for the second, by its discovering of sin, and the sad state that man was in after the fall by reason of that. And again, that the other might be made the more welcome to the sons of men. And in this did Christ in time most gloriously answer Adam, who was the figure of Christ; (Rom. v. ;) as well as of other things. For as the first covenant was made with the first Adam, so was the second covenant made with the second; for these are and were the two great public persons, or representatives of the whole world, as to the first and second covenants. And therefore you find God speaking on this wise in scripture concerning the new covenant, "My covenant shall stand fast with him." Psalm lxxxix. 28, 34, 35. "My mercy

will I keep for him evermore, (saith God;) my covenant shall stand fast with him :” (this him is Christ, if you compare this with Luke i. 32.) “ My covenant will I not break,” namely, that which was made with him, “ nor alter the thing that is gone out of my mouth. Once have I sworn by my holiness, that I will not lie unto David,” to whom this was spoken figuratively in the person of Christ: for that was God’s usual way to speak of the glorious things of the gospel in the time of the law, as I said before.

Secondly, The conditions also were concluded on, and agreed to be fulfilled by him; as it is clear, if you understand his saying in the 12th of John at the 27th verse, where he foretelleth his death, and saith, “ Now is my soul troubled, and what shall I say? Father, save me from this hour; but for this cause came I (into the world) unto this hour.” As if he had said, ‘ My business is now not to shrink from my sufferings that are come unto me; for these are things that are a great part of the conditions contracted in the covenant which stands between my Father and me; therefore I shall not pray that this might be absolutely removed from me. For this cause came I into the world, even this was the very condition of the covenant.’ By this you may see that we are under grace.

Now, in a covenant, there are these three things to be considered: 1. What it is that is covenanted for. 2. The conditions upon which the persons who are concerned in it do agree. 3. If the conditions on both sides be not according to the agreement, fulfilled, then the covenant standeth not, but is made void.

And this new covenant, in these particulars, is very exactly fulfilled and made out in Christ.

1. The thing or things covenanted for, was the salvation of man, but made good in Christ. “ The Son of man is come to seek and save that which was lost.” “ The Son of man did not come to destroy men’s lives but to save them.”

“He gave his life a ransom for many.” “And this is the will (or covenant) of him that sent me, that of all which he hath given me, I should lose nothing; but should raise it up again at the last day.” John vi. 39.

2. As touching the conditions agreed on, they run thus :

First, On the Mediator’s side, that he should come into the world ; and then on the Father’s side, that he should give him a body. This was one of the glorious conditions between the Father and Christ. “Wherefore when he cometh into the world, he saith, Sacrifices and offerings thou wouldst not,” (that is, the old covenant must not stand, but give away to another sacrifice which thou hast prepared, which is the giving up my manhood to the strokes of thy justice, “for a body hast thou prepared me.” Heb. x. 5–10. This doth prove us under grace.

Secondly, On the Mediator’s side, that he should be put to death ; and on God the Father’s side, that he should raise him up again. This was concluded on also to be done between God the Father and his Son Jesus Christ. On Christ’s side, that he should die to give the justice of the Father satisfaction, and so to take away the curse that was due to us wretched sinners, by reason of our transgressions : and that God his Father being every way fully and completely satisfied, should by his mighty power revive and raise him up again. He hath brought again from the dead our Lord Jesus, through (the virtue or effectual satisfaction that he received from) “the blood (that was shed according to the terms) of the everlasting covenant.” Heb. xiii. 21, 22.

Thirdly, On the Mediator’s side, that he should be made a curse; and on the Father’s side, that through him sinners should be inheritors of the blessing. What wonderful love doth there appear by this in the heart of our Lord Jesus, in suffering such things for our poor bodies and souls ! Gal. iii. 13, 14. This is grace.

Fourthly, That on the Mediator’s side there should be by

him a victory over hell, death, and the devil, and the curse of the law; and on the Father's side, that these should be communicated to sinners, and they set at liberty thereby. Zech. ix. 12. "Turn you to the strong hold, (saith God,) ye prisoners of hope; even to-day do I declare that I will render double unto thee." Why so? It is because of the blood of my Son's covenant. (ver. 11.) This made Paul (though sensible of a body of death, and of the sting that death did strike into the souls of all those that are found in their sins) bold to say, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin;" that is true, and the terrible law of God doth aggravate, and set it home with unsupportable torment and pain. But shall I be daunted at this? No; I thank my God through Jesus Christ, he hath given me the victory. So that now, though I be a sinner in myself, yet I can, by believing in Jesus Christ the Mediator of this new covenant, triumph over the devil, sin, death, and hell; and say, 'Do not fear, my soul, seeing the victory is obtained over all my enemies through my Lord Jesus.' 1 Cor. xv. 55-57. This is the way to prove ourselves under grace.

Fifthly, That on the Mediator's side he should, by thus doing, bring in everlasting righteousness for saints. Dan. ix. 24. And that the Father for this should give them an everlasting kingdom. 1 Pet. i. 3-5; Eph. i. 4; 2 Tim. iv. 18; Luke xxii. 28, 29.

CHAPTER VII.

OFFICES OF CHRIST AS MEDIATOR OF THE COVENANT OF GRACE.

BUT, in the next place, this was not all; that is, the covenant of grace, with the conditions thereof, was not only concluded on by both parties to be done, but Jesus Christ must be authorized to do what was concluded on, touching this covenant, by way of office. I shall therefore speak a word or two also, touching the offices, (at least some of them,) that Christ Jesus did, and doth still execute as the Mediator of the new covenant, which also was typed out by the Levitical law; for this is the way to prove that we are not under the law, but under grace.

And, *first*, His first office, after the covenant was made and concluded upon, was, that Jesus should become bound as a Surety, and stand engaged upon oath, to see that all the conditions of the covenant that was concluded on between him and his Father, should, according to the agreement, be accomplished by him. And, *secondly*, That after that, he should be the Messenger from God to the world, to declare the mind of God, touching the tenor and nature of both the covenants, especially of the new one. The scripture saith, that Jesus Christ was not only made a Priest by an oath, but also a Surety, or bondsman; as in Heb. vii. 21, 22. In ver. 21, he speaks of the priesthood of Christ, that it was with an oath, and saith, ver. 22, "By so much (also) was Jesus made the surety of a better testament," or covenant.

Now the covenant was not only made on Jesus Christ's side with an oath, but also on God the Father's side, that it might be for the better ground of establishment to all those

that are, or are to be the children of promise. Methinks it is wonderful to consider, that the God and Father of our souls by Jesus Christ, should be so bent upon the salvation of sinners, that he would covenant with his Son Jesus for the security of them; and also that there should pass an oath on both sides, for the confirmation of their resolution to do good. As if the Lord had said, 'My Son, thou and I have here made a covenant; that I, on my part, should do thus and thus; and that thou on thy part shouldst do so and so. Now, that we may give these souls the best ground of comfort that may be, there shall pass an oath on both sides, that our children may see that we do indeed love them.' "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, (in making the covenant,) confirmed it by an oath,—that we might have strong consolation who have fled for refuge to lay hold upon the hope set before us." Heb. vi. 13–18; vii. 21. Mark, the sixth chapter saith, God confirmed his part by an oath; and the seventh saith, Christ was made, or set on his office also by an oath. Again, "Once (saith God) have I sworn by my holiness, that I will not lie unto David, (Psa. lxxxix. 34, 35,) nor alter the thing that is gone out of my mouth;" as was before cited.

Herein you may see that God and Christ were in good earnest about the salvation of sinners; for so soon as ever the covenant was made, the next thing was, who should be bound to see all those things fulfilled which were conditioned on between the Father and the Son. The angels could have no hand in it; the world could not do it; the devils had rather see them damned, than they would wish them the least good. Thus Christ looked, and there was none to help; though the burden lay never so heavy upon his shoulder, he must bear it himself; for there is none besides himself to uphold, or so much as to step in to be bound, to see the conditions (before mentioned) fulfilled, neither in whole nor in part. (Isa. lxiii. 1–7.) So that he must not be only he with whom

the covenant was made, but he must also be the bondsman, or surety thereof; and so stand bound to see, that all and every particular thing conditioned for, should be, both in manner and matter, at the time and place, according to the agreement, duly and orderly fulfilled. Is not this grace?

Now, as touching the nature of a Surety and his work, (in some things,) it is well known to most men; therefore I shall be very brief upon it. First. You know a surety is the bargain's making; and so was Christ. "Then was I by him." Prov. viii. 30. Secondly. A surety must consent to the terms of the agreement, or covenant; and so did Christ Jesus.

Now, that which he did engage should be done for sinners, according to the terms of the covenant, was this: 1. That there should be a complete satisfaction given to God for the sins of the world; for that was one great thing that was agreed upon when the covenant was made. Heb. x. 5. 2. That Jesus Christ should (as aforesaid) bring in an everlasting righteousness to clothe (his body) the saints withal. Dan. ix. 24, 25. Here is grace. 3. That he should take in charge to see all those forthcoming without spot or wrinkle, at that day of his glorious appearing from heaven to judgment, and to acquit them before the judgment-seat.

Again, thirdly. In the work of a Surety, there is required by the creditor, that the surety should stand to what he is bound; and on the sureties there is a consenting thereunto. 1. The creditor looks, that in case the debtor proves a bankrupt, then the surety should engage the payment. Is not this grace? 2. The creditor looks that the surety should be an able man. Now our surety was and is in this case very suitable; for he is heir of all things. 3. The creditor appoints the day, and also looks that the covenant should be kept, and the debt paid according to the time appointed; and it is required of sureties, (as well as stewards,) that they be found faithful, namely, to pay the debt accord-

ing to the bargain. And therefore it is said, "When the fullness of time was come, God sent forth his Son—made under the law, to redeem them that are under the law," (according to the suretyship.) Gal. iv. 4, 5. Thus comes grace to saints. 4. The creditor looks that his money should be brought into his house, to his own habitation. Jesus, our surety, in this also is faithful; for by his own blood, which was the payment, he is entered into the holy place, even into heaven itself, which is God's dwelling-place, to render the value and price that was agreed upon for the salvation of sinners. But I shall speak more of this in another head; therefore I pass it.

Again, fourthly. If the surety stands bound, the debtor is at liberty; and if the law do issue out any process to take any, it will be the surety. And, O! how wonderfully was this accomplished, in that when Christ our surety came down from heaven, God's law did so seize upon the Lord Jesus, and so cruelly handle him, and so exact upon him, that it would never let him alone, until it had accused him, and condemned him; executed him, and screwed his very heart's blood out of his precious heart and side; nay, and more than this too, as I shall show hereafter.

But, *secondly*. In the next place, after that Jesus Christ had stood bound, and was become our surety in things pertaining to this covenant, his next office was to be the Messenger of God touching his mind, and the tenor of the covenant, unto the poor world. And this did the prophet foresee long before, when he saith, "Behold I will send my messenger, (speaking of John the Baptist :) and he shall prepare the way before thee." And then he speaketh of Christ to the people, saying, "And the Lord whom ye seek, shall suddenly come to his temple." Who is he? "Even the Messenger of the covenant, whom ye delight in, (that is, Christ.) Behold he shall come, saith the Lord of Hosts." Mal. iii. 1.

Now the covenant being made before between the Father and the Son, and Jesus Christ becoming bound to see all the conditions fulfilled; this being done, he comes down from heaven to earth, to declare to the world what God the Father and he had concluded on before, and what was the mind of the Father towards the world, concerning the salvation of their souls. And indeed, who could better come on such an errand than he that stood by when the covenant was made? than he that shook hands with the Father in making the covenant? than he that was become a surety in the behalf of poor sinners, according to the terms of this covenant?

Now, you know, a messenger commonly when he cometh, doth bring some errand to them to whom he is sent, either of what is done for them, or what they would have them, whom they sent unto, do for them, or such like. Now what a glorious message was that which our Lord Jesus Christ came down from heaven withal to declare unto poor sinners, and that from God his Father! I say, how glorious was it! and how sweet is it to you that have seen yourselves lost by nature! And it will also appear a glorious one to you who are seeking after Jesus Christ, if you do but consider these following things about what he was sent.

1. Jesus Christ was sent from heaven to declare unto the world, from God the Father, that he was wonderfully filled with love to poor sinners; first, In that he would forgive their sins; secondly, In that he would save their souls; thirdly, In that he would make them heirs of his glory. "For God so loved the world, that he gave his only begotten Son.—For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John iii. 15, 16, 18.

2. God sent Jesus Christ to tell the poor world, how that he would do this for poor sinners, and yet be just, and yet do his justice no wrong. And that was to be done by Jesus

Christ's dying a cursed death in the room of poor sinners, to satisfy justice, and make way for mercy; to take away the stumbling-blocks, and set open heaven's gates; to overcome Satan, and break off his chains from sinners; to set open the prison-doors, and to let the prisoners go free. Luke iv. 18; Isa. lxi. 1-3. And this was the message that Christ was to deliver to the world by commandment from his Father. And this he told us when he came of his errand, where he saith, "I lay down my life for my sheep. No man taketh it away from me, but I lay it down of myself: I have power to lay it down, and to take it up again: and this commandment have I received of my Father." John x. 15-18. 'Even this commandment hath my Father given me, that I should both do this thing, and also tell it unto you.'

3. He was not only sent as a Messenger to declare this his Father's love, but also how dearly he himself loved sinners, what a heart he had to do them good. Whence he saith, "All that the Father hath given me shall come unto me:" (and let me tell you my heart too, saith Christ:) "He that cometh unto me, I will in no wise cast out." 'As my Father is willing to give you unto me, even so am I as willing to receive you. As my Father is willing to give you heaven, so am I willing to make you fit for it, by washing you with my own blood. I lay down my life that you might have life; and this I was sent to tell you of my Father.'

4. His message was further. He came to tell them how and which way they should come to enjoy these glorious benefits; also by laying down motives to stir them up to accept of the benefits. The way is laid down in John iii. 14, 15, where Christ saith, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," or caused to be hanged on the cross, and die the death; "that whosoever believeth in him should not perish, but

have everlasting life." "The way, therefore, that thou shalt have the benefit and comfort of that which my Father and I have covenanted for thee, I am come down from heaven to earth on purpose to give thee intelligence, and to certify thee of it. Know, therefore, that as I have been born of a woman, and have taken this body, it is on purpose that I might offer it upon the cross a sacrifice to God, to give him satisfaction for thy sins, that his mercy may be extended to thy soul without any wrong to justice; and this thou art to believe, and not in the notion, but from thy very whole soul.' Now, the motives are many. First, if they do not leave their sins, and come to Jesus Christ, that their sins might be washed away by his blood, they are sure to be damned in hell; for the law hath condemned them already. John iii. 18, 19. Secondly, but if they do come, they shall have the bosom of Christ to lie in, the kingdom of heaven to dwell in, the angels and saints for their companions, shall shine there like the sun, shall be there for ever, shall sit upon the thrones of judgment, &c. Here is grace!

Methinks, if I had but time to speak fully of all things that I could speak of from these two heavenly truths, and to make application thereof, surely, with the blessing of God, I think it might persuade some vile and abominable wretch to lay down his arms that he hath taken up in defiance against God, marching hell-wards, post-haste to the devil. I say, methinks it should stop him, and make him willing to look back, and accept of salvation for his poor condemned soul, before God's eternal vengeance is executed upon him. O! therefore, you that are upon this march, I beseech you consider a little. What! shall Christ become a drudge for you? and will you be drudges for the devil? Shall Christ covenant with God for the salvation of sinners? and shall sinners covenant with hell, death, and the devil, for the damnation of their souls? Shall Christ come down from heaven to earth to declare this to sinners; and shall

sinner's stop their ears against these good tidings? Will you not hear the errand of Christ, although he telleth you tidings of peace and salvation? How, if he had come, having taken a command from his Father to damn you, and to send you to the devils in hell? Sinners, hear his message! he speaketh no harm; his words are eternal life; all men that give ear unto them, have eternal advantage by them. Advantage, I say, that never hath an end.

Besides, do but consider these two things: it is like they may have some sway upon thy soul. 1. When he came on his message, he came with tears in his eyes, and did even weepingly tender the terms of reconciliation to them. I say, with tears in his eyes. And when he came near the city, *i. e.* with his message of peace, beholding the hardness of their hearts, he wept over it, and took up a lamentation over it, because he saw they rejected his mercy, which was tidings of peace. I say, wilt thou then slight a weeping Jesus, one that so loveth thy soul, that rather than he will lose thee, will with tears persuade thee? 2. Not only so, but also when he came, he came all on a gore of blood to proffer mercy to thee, to show thee still how dearly he did love thee. As if he had said, 'Sinner! here is mercy for thee; but behold my bloody sweat, my bloody wounds, my cursed death; behold and see what danger I have gone through to come unto thy soul! I am come indeed unto thee, and do bring thee tidings of salvation; but it cost me my heart's blood before I could come at thee, to give thee the fruits of my everlasting love!' But more of this anon.

Thus have I spoken something concerning Christ's being the Messenger of the new covenant; but because I am not willing to cut too short off what shall come after, I shall pass by these things not half touched, and come to the other which I promised even now; which was, to show you, that as there were Levitical ceremonies in or belonging to the first cove-

nant, so these types or Levitical ceremonies did represent the glorious things of the new covenant. In those ceremonies, you read of a sacrifice, of a priest to offer up the sacrifice, the place where, and the manner how he was to offer; of which I shall speak something.

First, As touching the Sacrifice, you find, that it was not to be offered up of all kind of beasts, as of lions, bears, wolves, tigers, dragons, serpents, or such like; to signify, that not all kinds of creatures that had sinned, as devils, the fallen angels, should be saved; but the sacrifice was to be taken out of some kind of beasts and birds; to signify, that some kind of God's creatures that had sinned, he would be pleased to reconcile to himself again; as poor fallen man and woman. Those miserable creatures, God, the God of heaven, had a good look towards, after their fall; but not for the cursed devils, though more noble creatures by creation than we. Here is grace!

Now, though those sacrifices were offered, yet they were not offered to the end they should make the comers to, or offerers thereof perfect; but the things were to represent to the world what God had in after ages to do, which was even the salvation of his creatures by that offering of the body of Jesus Christ, (of which these were a shadow and a type,) for the accomplishing of the second covenant. For Christ was by covenant to offer a sacrifice, and that an effectual one too, if he intended the salvation of sinners. "A body hast thou prepared me; I am come to do thy will." Heb. x.

I shall therefore show you, first, what was expected of God in the sacrifice, in the type, and then show you how it was answered in the antitype; secondly, I shall show you the manner of the offering of the type, and so answerable thereto, to show you the fitness of the sacrifice of the body of Christ, by way of answering some questions.

For the first of these: 1. God did expect that sacrifice which he himself had appointed, and not another; to signify,

that none would serve his turn but the body and soul of his appointed Christ, the Mediator of the new covenant. John i. 29. 2. This sacrifice must not be lame nor deformed; it must have no scar, spot, or blemish; to signify, that Jesus Christ was to be a complete sacrifice by covenant. 1 Pet. i. 19. 3. This sacrifice was to be taken out of the flock or herd; to signify, that Jesus Christ was to come out of the race of mankind, according to the covenant. Heb. x. 5.

But, secondly, As to the manner of it. 1. The sacrifice, before it was offered, was to have the sins of the children of Israel confessed over it; to signify, that Jesus Christ must bear the sins of all his children by covenant, "in his own body on the tree." Isa. liii. 4-7; 1 Pet. ii. 24; Zech. ix. 10, 11. 2. It must be had to the place appointed, namely, without the camp of Israel; to signify, that Jesus Christ must be led to Mount Calvary. Luke xxiii. 33. 3. The sacrifice was to be killed there; to signify, that Jesus Christ must, and did suffer without the city of Jerusalem for our salvation. 4. The sacrifice must not only have its life taken away, but also some of its flesh burned upon the altar; to signify, that Jesus Christ was not only to die a natural death, but also that he should undergo the pains and torments of the damned in hell. 5. Sometimes there must be a living offering and a dead offering, as the goat that was killed, and the scape-goat; the dead bird, and the living bird, (Levit. xiv. 3-6;) to signify, that Jesus Christ must die, and come to life again. 6. The goat that was to die, was to be the sin-offering; that is, to be offered as the rest of the sin-offerings, to make an atonement as a type; and the other goat was to have all the sins of the children of Israel confessed over him, (Lev. xvi. 7-22,) and then to be let go into the wilderness, never to be caught again; to signify, that Christ's death was to make satisfaction for sin; and his coming to life again, was to bring in everlasting justification, from the power, curse, and destroying nature of sin. Rom. iv. 25. 7. The scape-goat was to

be carried by a fit man into the wilderness; to signify, that Jesus should be both fit and able to carry our sins quite away from us, so as they should never be laid to our charge again. Here is grace! 8. The sacrifices under the law, commonly part of them must be eaten, (Exod. xii. 5-11;) to signify, that they that are saved should spiritually feed on the body and blood of Jesus Christ, or else they have no life by him. John vi. 51-53. 9. This sacrifice must be eaten with unleavened bread; to signify, that they who love their sins, that devilish leaven of wickedness, do not feed upon Jesus Christ.

Now, of what hath been spoken, this is the sum: That there is a sacrifice under the new covenant, as there were sacrifices under the old; and that this sacrifice did every way answer that or those; indeed they did but suffer for sin in show, but he in reality; they as the shadow, but he as the substance. 'O! when Jesus Christ did come to make himself a sacrifice, or to offer himself for sin, you may understand that our sins were indeed charged to purpose upon him! O how they scared his soul, how they brake his body, insomuch that they made the blood run down his blessed face, and from his precious side.

Therefore thou must understand these following things. First, That Jesus Christ by covenant did die for sin. Secondly, That his death was not a mere natural death, but a cursed death; even such a one as men do undergo from God for their sins, (though he himself had none;) even such a death as to endure the very pain and torments of hell. O sad pains and inexpressible torments! that this our sacrifice for sin went under. The pains of his body were not all; no, but the pains of his soul; for his soul was made an offering as well as his body; yet all but one sacrifice; to signify, that the suffering of Christ was not only a bodily suffering, but a soul-suffering; not only to suffer what man could inflict upon him, but also to suffer soul-torments, that none but God can inflict, or suffer to be inflicted upon him. Isa.

liii. O the torments of his soul! they were torments indeed; his soul was that that felt the wrath of God. "My soul, (saith he,) is exceeding sorrowful, even unto death." Matt. xxvi. 38. "My soul is troubled, and what shall I say?" John xii. 27. The rock was not so rent, as was his precious soul; there was not such a terrible darkness on the face of the earth then, as there was on his precious soul. O the torments of hell, and the terrible eclipsings of the divine smiles, were both upon him at once! the devils assailing him, and God forsaking him, and all at once! "My God, my God, (said he,) why hast thou forsaken me?" Matt. xxvii. 46. Now in my great extremity; now sin is laid upon me, the curse takes hold of me. the pains of hell are clasped about me, and thou hast forsaken me! O sad! Sinners, this was not done in pretence, but in reality; not in show, but in very deed; otherwise Christ had dissembled, and had not spoken the truth; but the truth of it his bloody sweat declares, his mighty cries declare, the things which and for what he suffered declare. Nay, I must say thus much, that all the damned souls in hell, with all their damnations, did never yet feel that torment and pain that did this blessed Jesus in a little time. Sinner! canst thou read that Jesus Christ was made an offering for sin, and yet go on in sin? Canst thou hear that the load of thy sins did break the very heart of Christ, and spill his precious blood; and canst thou find in thy heart to labor to lay more sins upon his back? Canst thou hear that he suffered the pains, the fiery flames of hell; and canst thou find in thy heart to add to his groans, by slighting his sufferings? O hard-hearted wretch! how canst thou deal so unkindly with such a sweet Lord Jesus?

Question. 'But why did Christ offer himself in sacrifice?'

Answer. That thou shouldst not be thrown to the very devils.

Question. 'But why did he spill his precious blood?'

Answer. That thou mightst enjoy the joys of heaven.

Question. ‘But why did he suffer the pains of hell?’

Answer. That thou mightst not suffer with the devils and damned souls.

Question. ‘But could not we have been saved if Christ had not died?’

Answer. No; for “without shedding of blood there is no remission.” And besides, there was no death that could satisfy God’s justice but his, which is evident; because there was none of us in a capacity to die, or that was able to answer an infinite God, by his so suffering, but he.

Question. ‘But why did God let him die?’

Answer. He standing in the room of sinners, and that in their names and natures, God’s justice must fall upon him; for justice takes vengeance for sin wheresoever it finds it, though it be on his dear Son. Nay, God favored his Son no more, finding our sins upon him, than he would have favored any of us. For should we have died? so did he. Should we have been made a curse? so was he. Should we have undergone the pains of hell? so did he.

Question. ‘But did he indeed suffer the torments of hell?’

Answer. Yes; and that in such a horrible way too, that it is unspeakable.

Question. ‘Could he not have suffered, without his so suffering? Would not his dying only a natural death have served the turn?’

Answer. No, in no wise. The sins for which he suffered, called for the torments of hell; the condition in which he died, did call for the torments of hell; (for Christ did not die the death of a saint, but the death of a sinner; of a cursed and damned sinner, because he stood in their room, Gal. iii. 13;) the law to which he was subjected called for the torments of hell; the nature of God’s justice could not bate him any thing; the death which he was to suffer, had

not lost its sting; all these being put together, do irresistibly declare unto us, that he, as sacrifice, did suffer the torments of hell. But, secondly, had he not died and suffered the cursed death, the covenant had been made void, and his suretiship would have been forfeited; and besides this, the world damned in the flames of hell-fire. Therefore his being a sacrifice, was one part of the covenant, for the terms of the covenant were, that he should spill his blood. Zech. ix. 10, 11. O blessed Jesus! O blessed grace!

Question. ‘But why then is his death so slighted by some?’

Answer. Because they are enemies to him, either through ignorance or presumption; either for want of knowledge or out of malice. For surely, did they love or believe him, they could not choose but break and bleed at heart, to consider and to think of him. Zech. xii. 10, 11.

Thus, passing this, I shall now speak something of Christ’s priestly office. But by the way, if any should think, that I do here spin my thread too long, in distinguishing his priestly office from his being a sacrifice; (they supposing that for Christ to be a priest and a sacrifice is all one and the same thing;) it may be it is because they have not thought on this so well as they should: namely, that as he was a sacrifice, he was passive; that is, led away as a lamb to his sufferings; but as a priest he was active; that is, he did willingly and freely give up his body to be a sacrifice. “He hath given his life a ransom for many.” This consideration being with some weight and clearness on my spirit, I was, and am caused to lay them down in two particular heads. And therefore, the second thing that I would speak something of is this: That as there were priests under the first covenant, so there is a priest under this, belonging to this new covenant, a high-priest, the chief-priest; as it is clear, where it is said, “We, having a high-priest over the

house of God." Heb. x. 21 ; iii. 1 ; v. 5, 10, and vii. 24, 26 ; viii. 1, 4.

Now the things that I shall treat upon are these : First, I shall show you the qualifications required of a priest under the law. Secondly, his office ; and, thirdly, how Jesus Christ did according to what was signified by those under the law ; I say, how he did answer the types, and where he went beyond them.

For the qualifications of priests under the law.

1. They must be called thereto of God. "No man takes this honor upon him, but he that is called of God, as Aaron." Heb. v. 4. Now Aaron being called of God to be a priest, signifies that Jesus Christ is a priest of God's appointment, such a one God hath chosen, likes and hath set on work, "called of God an high-priest." &c. ver. 10.

2. The priests under the law, must be men complete, not deformed. "Speak unto Aaron, saith God to Moses, saying, Whosoever he be of thy seed in their generations, that hath any blemish, let him not approach to offer the bread of his God : for whatsoever man he be that hath a blemish, he shall not approach : (if he be a blind man, or a lame man, or he that hath a flat nose, or anything superfluous, or a man that is broken-footed, or broken-handed, or crook-backed, or a dwarf, or he that hath a blemish in his eye, or the scurvy, or scabbed, or hath his stones broken : no man that hath a blemish of the seed of Aaron the priest, shall come nigh to offer offerings of the Lord made by fire ; he hath a blemish, he shall not come nigh to offer the bread of his God." Lev. xxi. 17-22. What doth all this signify, but that, in the first place, he must not be lame, to signify he must not go haltingly about the work of our salvation. 2. He must not be blind, to signify that he must not go ignorantly to work, but he must be quick of understanding in the things of God. 3. He must not be scabbed, to signify, that the priest must not be corrupt, or filthy in his

office. 4. In a word, he must be every way complete to signify to us that Jesus Christ was to be, and is, most complete, and most perfect every way, an acceptable High-priest in things pertaining to God, in reference to his second covenant.

3. The priests under the law were not to be hard-hearted, but pitiful and compassionate, willing and ready, with abundance of love to offer for the people, and to make an atonement for them. Heb. v. 1, 2. To signify, that Jesus should be a tender-hearted high-priest, able and willing to sympathise, and be affected with the infirmities of others, to pray for them, to offer up for them his precious blood. He must be such a one, "who can have compassion on (a company of poor) ignorant souls, and on them that are out of the way," to recover them, and to set them in safety. Heb. iv. 14. And that he might thus do, he must be a man that had experience of the disadvantages that infirmity and sin did bring unto these poor creatures. Heb. ii. 17.

4. The high-priests under the law were not to be shy or squeamish, in case there were any that had the plague or leprosy, scab or blotches; but must look on them, go to them, and offer for them; (Lev. xiii. Read the whole chapter;) all which is to signify, that Jesus Christ would not refuse to take notice of the several infirmities of the poorest of his people, but to teach them, and to see that none of them be lost by reason of their infirmity, for want of looking to or tending. This privilege also have we under the second covenant. This is the way to make grace shine!

5. The high-priests under the law, were to be anointed with very excellent oil, compounded by art; (Exod. xxix. 7; xxx. 30;) to signify, that Jesus the great high-priest of this new covenant, should be in a most eminent way anointed to his priestly office by the Holy Spirit of the Lord.

6. The priest's food and livelihood, in the time of his ministry, was to be of consecrated and holy things; (Exod. xxix. 33;) to signify, that it is the very meat and drink of

Jesus Christ to do his priestly office, and to save and preserve his poor, emptied, and afflicted saints. O what a new covenant high-priest have we !

7. The priests under the law were to be washed with water, (Exod. xxix. 4,) to signify, that Jesus Christ should not go about the work of the priestly office with the filth of sin upon him, but was without sin to appear as our high-priest in the presence of his Father, to execute his priestly office there for our advantage. "For such an High-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. vii. 26.

8. The high-priests under the law, before they went into the holy place, were to be clothed with a curious garment, "a breast-plate, and an ephod, and a robe, and a brodered coat, a mitre and a girdle;" and these were to be made of gold, and blue, and purple, and scarlet, and fine linen; and in his garment and glorious ornaments there must be precious stones, and on those stones there must be written the names of the children of Israel; (read the 28th of Exodus;) and all this was to signify what a glorious high-priest Jesus Christ should be; and how, in the righteousness of God, he should appear before God as our High-priest, to offer up the sacrifice that was to be offered up for our salvation to God his Father: but I pass that.

Now I shall speak to his office: The office of the high-priest in general was two-fold. First. To offer the sacrifice without the camp; secondly, to bring it within the veil; that is, into the holiest of all, which did type out heaven.

First. It was the office of the priest to offer the sacrifice. And so did Jesus Christ, he did offer his own body and soul in sacrifice. I say, He did offer it, and not another; as it is written, "No man taketh away my life, but I lay it down of myself, I have power to lay it down, and I have power to take it up again." John x. 17, 18. And again it is said, "When he (Jesus) had offered up one sacrifice for sins, he

for ever sat down on the right hand of God." Heb. x. 12. 2. The priests under the law must offer up the sacrifice that God had appointed, and none else, a complete one without any blemish; and so did our High-priest, where he saith, "Sacrifice and offerings thou wouldst not, but a body hast thou prepared me," and that I will offer. Heb. x. 5. 3. The priest was to take off the ashes of the sacrifice, and lay them in a clean place. And this signifies, that the body of Jesus, after it had been offered, should be laid in Joseph's sepulchre, as in a clean place, where never any man before was laid. Levit. vi. 11, compared with John xix. 41, 42. This was one part of his office, and when this was done, then, in the next place, he was to put on the glorious garment, when he was to go into the holiest, and take of the blood, and carry it thither, &c. He was to put on the holy garment, which signifieth the righteousness of Jesus Christ.

Secondly. He was, in his holy garment, which hath in it the stones, and in the stones the names of the twelve tribes of the children of Israel, to appear in the holy place, Exod. xxviii. "And thou shalt take two onyx stones, and shalt grave on them the names of the children of Israel; six of their names on one stone, and the other six names of the rest on the other stone, according to their birth." (ver. 9, 10.) And this was to signify, that when Jesus Christ was to enter into the holiest, then he was there to bear the names of his elect, in the tables of his heart, before the throne of God, and the mercy-seat. Heb. xii. 23. With this he was to take of the blood of the sacrifices, and carry it into the holiest of all, which was a type of heaven, and there was he to sprinkle the mercy-seat; and this was to be done by the high-priest only; to signify, that none but Jesus Christ must have this office and privilege, to be the people's high-priest to offer for them. Heb. ix. 7. "But into the second went the high-priest alone, once every year, yet not without blood, which he offered for himself and for the errors of the peo-

ple." He was there to make an atonement for the people with the blood, sprinkling it upon the mercy-seat; but this must be done with much incense. Lev. xvi. "And Aaron shall bring the bullock which is for a sin-offering for himself, and for his house, and shall kill the bullock for the sin-offering which is for himself. And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil: and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat, that is upon the testimony, that he die not. And he shall take of the blood of the bullock, and sprinkle it upon the mercy-seat eastward, and before the mercy-seat shall he sprinkle the blood with his fingers seven times. And then he shall kill the goat of the sin-offering which is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat." (ver. 11-15.) Now this was for the priest and the people; all which doth signify, that Jesus Christ was after his death to go into heaven itself, of which this holy place was a figure, (Heb. ix.,) and there to carry the sacrifice that he offered upon the cross, into the presence of God, to obtain mercy for the people in a way of justice. And in that he is said to take his hands full of sweet incense, it signifies, that Jesus Christ was to offer up his sacrifice in the presence of his Father, in a way of intercession and prayers.

I might have branched these things out into several particulars, but I would be brief.

I say, therefore, the office of the priest was to carry the blood into the holy place, and there to present it before the mercy-seat, with his heart full of intercessions for the people, for whom he was a priest. Luke i. 8-11. This is Jesus Christ's work now in the kingdom of glory, to plead his own blood, the nature and virtue of it, with a perpetual interces-

sion to the God of mercy, on the behalf of us poor, miserable sinners. Heb. vii. 24.

Now, in the intercession of this Jesus, which is part of his priestly office, there are these things to be considered for our comfort.

1. There is a pleading of the virtue of his blood, for them that are already come in; that they may be kept from the evils of heresies, delusions, temptations, pleasures, profits, or any thing of this world, which may be too hard for them. Father, "I pray not that thou shouldst take them out of the world, (saith Christ,) but that thou shouldst keep them from the evil." John xvii. 15.

2. In case the devil should aspire up into the presence of God, to accuse any of the poor saints, and to plead their backslidings against them, as he will do if he can; then there is Jesus, our Lord Jesus, ready in the court of heaven, at the right hand of God, to plead the virtue of his blood; not only for the great and general satisfaction that he did give when he was on the cross, but also the virtue that is in it now, for the cleansing and fresh purging of his poor saints, under their several temptations and infirmities. As saith the apostle, "For if when we were enemies, we were reconciled to God by the death of his Son; much more (then) being reconciled, we shall be saved by his life;" that is, by his intercession. Rom. v. 10; viii. 31.

3. The maintaining of grace also is by Jesus Christ's intercession, being the second part of his priestly office. O! had we not a Jesus at the right hand of God making intercession for us, and to convey fresh supplies of grace unto us, through the virtue of his blood, being pleaded at God's right hand; how soon would it be with us, as it is with those for whom he prays not at all! John xvii. 9. But the reason why thou standest while others fall, the reason why thou goest through the many temptations of the world, and shakest them off from thee, while others are ensnared and entangled

therein, is, because thou hast an interceding Jesus. "I have prayed (saith he) that thy faith fail not." Luke xxii. 32.

4. It is partly by the virtue of Christ's intercession that the elect are brought in. There are many that are to come to Christ, who are not yet brought in to Christ: and it is one part of his work to pray for their salvation too. "Neither pray I for these alone, but for all those that shall believe (though as yet they do not believe) on me (but that they may believe) through their word." John xvii. 20. And let me tell thee, soul, for thy comfort, who art coming in to Christ, panting and sighing, as if thy heart would break; I tell thee, soul, thou wouldst never have come to Christ, if he had not first, by the virtue of his blood and intercession, sent into thy heart an earnest desire after Christ. And let me tell thee also, that it is his business to make intercession for thee; not only that thou mightst come in, but that thou mightst be preserved when thou art come in. Compare Heb. vii. 25, Rom. viii. 33-35, &c.

5. It is by the intercession of Christ that the infirmities of the saints in their holy duties are forgiven. Alas! if it was not for the priestly office of Christ Jesus, the prayers, alms, and other duties of the saints, might be rejected, because of the sin that is in them. But Jesus being our High Priest, is ready to take away the iniquities of our holy things, perfuming our prayers with the glory of his own perfections; and therefore it is that there is an answer given to the saints' prayers, and also acceptance of their holy duties. Rev. viii. 3, 4. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth so

the purifying of the flesh ; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God ? And for this cause he is the Mediator of the New Testament, (or covenant,) that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called (notwithstanding all their sins) might receive the promise of eternal inheritance." Heb. ix. 11-15.

The third thing now to be spoken to, is to show where and how Jesus Christ outwent, and goes beyond these priests in all their qualifications and offices, for the comfort of poor saints. 1. They that were called to the priesthood under the law, were but men ; but he is both God and man. Heb. vii. 28. 2. Their qualifications were in them in a very scanty way ; but Jesus was every way qualified in an infinite and full degree. 3. They were consecrated but for a time ; but he for evermore. Heb. vii. 23, 24. 4. They were made without an oath ; (ver. 20, 21 ;) but he with an oath. 5. They as servants ; but he as a Son. Heb. iii. 6. 6. Their garments were but such as could be made with hands ; (Ezek. xxviii. ;) but his the very righteousness of God. Rom. iii. 22. 7. Their offerings were but the body and blood of beasts, and such like ; but his offering was his own body and soul. Heb. ix. 12-13 ; x. 4, 5 ; Isa. liii. 10. 8. Those were at best but a shadow or type ; but he the very substance and end of all those ceremonies. Heb. ix. 1, 10, 11.

Hence, 9. Their holy place was but made by men, (Heb. ix. 24,) but his, or that which Jesus has entered into, is heaven itself. Heb. v. 2, 3. 10. When they went to offer their sacrifice, they were forced to offer for themselves, as men compassed about with infirmity ; (Heb. vii. 26 ;) but he was holy, harmless, undefiled, who did never commit the least transgression. Heb. vii. 26 ; x. 11. 11. They, when they went in to offer, were fain to do it standing, (Heb. x.,) to

signify, that God had no satisfaction therein; but he, "when he had offered one sacrifice for sin, for ever sat down at the right hand of God," to signify, that God was perfectly well pleased with his offering. 12. They were fain "to offer oftentimes the sacrifices that could never take away sin; but he, by one offering, hath perfected for ever them that are sanctified. Heb. x. 11, 14. 13. Their sacrifices at the best could but serve for the cleansing of the flesh; (Heb. ix. 13, 14;) but this for cleansing both body and soul. The blood of Jesus Christ doth purge the conscience from dead works to live a holy life. 14. Those high-priests could not offer but once a year in the holiest of all, (ver. 7,) but our high-priest, ever liveth to make intercession for us. Heb. vii. 24, 25. 15. Those high-priests, notwithstanding they were priests, were not always to wear their holy garments; but Jesus never put them off of him, but is in them always. 16. Those high-priests, death would be too hard for them; (Heb. vii. 21, 23;) but our high-priest hath vanquished and overcome that cruel enemy of ours, (Heb. ii. 15,) and brought life and immortality to light through the glorious gospel. 2 Tim. i. 10.

Hence, 17. Those high-priests were not able to save themselves; but this, is able to save himself, and all that come to God by him. Heb. vii. 25. 18. Those high priests' blood could not do away sin; but the blood of Jesus Christ, who is our High-Priest, cleanseth us from all sin." 1 John i. 7. 19. Those high-priests sometimes by sin, caused God to reject their sacrifices; but this high-priest "doth always the things that please him." 20. Those high-priests could never convey the Spirit by virtue of their sacrifices or office; but this high-priest, our Lord Jesus, can, and doth give all the gifts and graces that are given to the sons of men. 21. Those high-priests could never, by their sacrifices bring the soul of any sinner to glory, by virtue of their own; but Jesus hath by one offering (as I said before) perfected

for ever those that he did die for. Thus in brief I have showed, in some particulars, how and wherein Jesus our High-priest doth go beyond those high-priests; and many more without question, might be mentioned; but I forbear.

A fifth office of Christ, in reference to the second covenant, was, that he should be the Forerunner to heaven before his saints, that were to follow after. First, he strikes hands in the covenant; secondly, he stands bound as a surety to see every thing in the covenant accomplished that was to be done on his part; then he brings the message from heaven to the world; and before he goeth back, he offereth himself for the same sins that he agreed to suffer for; and so soon as this was done, he goeth post-haste to heaven again, not only to exercise the second part of his priestly office, but as our forerunner, to take possession for us, even into heaven itself; as you may see, Heb. vi. 20, where it is said, "Whither the forerunner is for us entered." 1. He is run before to open heaven gates. "Be ye open, ye everlasting doors, that the King of glory may enter in." 2. He is run before to take possession of glory in our natures for us. 3. He is run before to prepare us our places against we come after. "I go to prepare a place for you." John xiv. 1-3. 4. He is run thither to make the way easy, in that he hath first trodden the path himself. 5. He is run thither to receive gifts for us. All spiritual and heavenly gifts had been kept from us, had not Christ, so soon as the time appointed was come, run back to the kingdom of glory to receive them for us. But I cannot stand to enlarge upon these glorious things; the Lord enlarge them upon your hearts by meditation.

Here now I might begin to speak of his Prophetical and Kingly office, and the privileges that do and shall come thereby, but that I fear I shall be too tedious; therefore at this time I shall pass them by. Thus you may see how the

covenant of grace doth run, and with whom it was made, and also what were the conditions thereof.

Now, then, this grace, this everlasting grace of God, comes to be *free* to us, through the satisfaction (according to the conditions) given by another for us. For though it be free, and freely given to us, yet the coming of it did cost our head, or public man, a very dear price. "For you are bought with a price; even with the precious blood of Christ." 1 Cor. vi. 20; 1 Peter ii. 9. So it is by another, I say, not by us; yet it is as sure made over to us, even to so many of us as do or shall believe, as if we had done it, and obtained the grace of God ourselves. Nay, surer; for consider, I say, this grace is free to us, and comes upon a clear score, by virtue of the labor and purchase of another for us. Mark, that which is obtained by another for us, is not obtained for us by ourselves. Now, "Christ hath, not by the blood of goats and calves, (which were things offered by men under the law,) but by his own blood, (meaning Christ's,) entered into the holy place, *having obtained eternal redemption for us.*" Heb. ix. 12.

Secondly, It comes to us *unchangeable*, through the perfection of that satisfaction that was given to God through the Son of Mary for us. For whatever the divine, infinite, and eternal justice of God did call for at the hands of man, if ever he intended to be a partaker of the grace of God, this Jesus, this one man, this public person, did completely give a satisfaction to it. Even so effectually, as caused God not only to say, I am pleased, but, "I am well pleased;" (Matt. iii. 17;) 'completely and sufficiently satisfied with thee on their behalf,' for so you must understand it. Mark there these following words, "And having made peace (or completely made up the difference) through the blood of his cross, by him, to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you who were sometimes alienated, and enemies in your

mind by wicked works, yet now hath he reconciled." How? "In the body of his flesh, through death, to present you holy," mark, "holy and unblamable, and unreprouable in his sight." Col. i. 21-23. And thus it is grace, unchangeable grace to us; because it was obtained, yea, completely obtained for us, by Jesus Christ, God-man.

Objection. But some may say, 'How was it possible, that one man Jesus, by one offering, should so completely obtain and bring in unchangeable grace, for such an innumerable company of sinners as are to be saved?'

Answer. First, In that he was every way fitted for such a work. And secondly, In that, as I said before, he did every way completely satisfy that which was offended by our disobedience to the former covenant. And for the clearing of this. 1. Consider, Was it man that had offended? He was man that gave the satisfaction. "For as by man came death, even so also by man did come the resurrection from the dead." 1 Cor. xv. 21. 2. Was it God that was offended? He was God that did give a satisfaction. "To us a child is born, to us a son is given. And his name shall be called—the mighty God." Isa. ix. 6. "He thought it no robbery to be equal with God: but (for our sakes, 2 Cor. viii. 9) he made himself of no reputation," &c. Phil. ii. 5, 7. 3. For the further clearing of this, to show you that in every thing he was rightly qualified for this great work, see what God himself saith of him. He calls him, in the first place, man; and, secondly, he owns himself to be his fellow, saying, "Awake, O sword, against my Shepherd, against the man," mark, "the man that is my fellow, saith the Lord of hosts." Zech. xiii. 7.

So that now let divine and infinite justice turn itself which way it will, it finds one that can tell how to match it. For if it say, 'I will require the satisfaction of man,' here is a man to satisfy its cry: but if it say, 'but I am an infinite God, and must and will have an infinite satisfaction,' here is

one also that is infinite, even fellow with God ; fellow in his essence and being ; (John i. 1, 2 ; Prov. viii. 23 ;) fellow in his power and strength ; (1 Cor. i. 24 ;) fellow in his wisdom ; see again the same verse ; fellow in his mercy and grace ; (Tit. ii. 10, compared with verse 11 ;) together with the rest of the attributes of God : so that, I say, let justice turn itself which way it will, here is a complete person to give a complete satisfaction. Thus much of the fitness of the person.

Secondly, For the completeness of the satisfaction given by him for us. And that is discovered in these particulars : 1. Doth justice call for the blood of that nature that sinned ? Here is the heart-blood of Jesus Christ. "We have redemption through his blood." Eph. i. 14 ; Pet. i. 18, 19 ; Zech. ix. 10, 11. 2. Doth justice say, that this blood, if it be not the blood of one that is really and naturally God, will not give satisfaction to infinite justice ? Then here is God, "purchasing his church with his own blood." Acts xx. 28. 3. Doth justice say, that it must not only have satisfaction for sinners, but they that are saved must be also washed and sanctified with this blood ? Then here is he that so loved us, that he "washed us from our sins in his own blood." Rev. i. 5. 4. Is there to be a righteousness to clothe them with, that are to be presented before divine justice ? Then here is the righteousness of Christ, which is "even the righteousness of God by faith." Rom. iii. 22 ; Phil. iii. 8-10. 5. Are there any sins now that will fly upon this Saviour like so many lions, or raging devils, if he take in hand to redeem man ? He will be content "to bear them, (all himself alone,) even in his own body upon the tree." 1 Pet. ii. 24. 6. Is there any law that will curse and condemn this Saviour for standing in our persons, to give satisfaction to God for the transgression of man ? He will be willing to be cursed, yea, to be made a curse for sinners, rather than they shall be cursed and damned themselves. Gal. iii. 13. 7. Must the great and

glorious God, whose eyes are so pure that he cannot behold iniquity; I say, must he not only have the blood, but the very life, of him that will take in hand to be the deliverer and Saviour of us poor miserable sinners? He is willing to "lay down his life for his sheep." John x. 11. 8. Must he not only die a natural death, but must his soul descend into hell, (though it should not be left there?) He will suffer that also. Psalm xvi. 10, and Acts ii. 27. 9. Must he not only be buried, but rise again from the dead, and overcome death, that he might be the first fruits to God of them that sleep, which shall be saved? He will be buried, and also through the strength of the Godhead he will raise himself out of the grave, though death hold him never so fast, and the Jews lay never such a great stone upon the mouth of the sepulchre, and seal it never so fast. 1 Cor. xv. 20; Luke xxiv. 34. 10. Must he carry that body into the presence of his Father, to take possession of heaven? Heb. ix. 24; John xiv. 2, 3. And must he appear there as a priest, (Heb. vi. 20,) as a forerunner, (ver. the same,) as an advocate, (1 John ii. 1, 2,) as a prophet, as a treasure-house, as an interceder and pleader of the causes of his people? He will be all these and much more; to the end that the grace of God, by faith in Jesus Christ, might be made sure to all the seed. Who then can condemn? It is God that justifieth; because Christ hath died, yea, rather that is risen again. Who now (seeing all this is so effectually done) shall lay any thing, the least thing? who can find the least flaw, the least wrinkle, the least defect or imperfection, in this glorious satisfaction? Rom. viii.

Objection. 'But is it possible that he should so soon give infinite justice a satisfaction, a complete satisfaction? for the eternal God doth require an eternal lying under the curse, to the end he may be eternally satisfied.'

Answer. Indeed that which is finite, must have an eternity to satisfy God in; that is, they that fall into the prison

and pit of utter darkness, must be there to all eternity, to the end the justice of God may have its full blow at them. But now he that I am speaking of is God, (Isa. ix. 6; 2 Tim. i. 16; Heb. i. 8, 9; Phil. ii. 4, 5, 6,) and so is infinite: now he which is true God, is able to give, in as little a time, an infinite satisfaction, as Adam was in giving the dissatisfaction. Adam himself might have given satisfaction for himself as soon as Christ, had he been very God, as Jesus Christ was: for the reason why the posterity of Adam, even so many of them as fall short of life, must lie burning in hell to eternity, is this: they are not able to give the justice of God satisfaction, they being not infinite, as aforesaid. "But Christ, (that is, God-man,) being come an high-priest (that is to offer and give satisfaction) of good things to come; by a greater and more perfect tabernacle not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own (mark you that, but *by his own*) blood, hath entered into the holy place, having (already) obtained eternal redemption for us." But how? "For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purging of the flesh, how much more shall the blood of Christ, who through the eternal Spirit, (who through the power and virtue of his infinite Godhead) offered himself without spot to God, purge your consciences from dead works, to serve the living God? And for this cause (that is, for that he is God as well as man, and so able to give justice an infinite satisfaction; therefore) he is the Mediator of the new covenant, that by means of his death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of an eternal inheritance:" (Heb. ix. 11 to 16,) as I said before.

Objection. 'This is much; but is God contented with this? Is he satisfied now in behalf of sinners, by this man's thus suffering? If he is, then how doth it appear?'

Answer. It is evident, yea, wonderfully evident, that this hath pleased him to the full as appeareth by these following demonstrations.

First, In that God did admit him into his presence ; yea, receive him with joy and music, even with the sound of the trumpet at his ascension into heaven. Psal. xlvii. 5. And Christ makes it an argument to his children, that his righteousness was sufficient, in that he went to his Father, and they saw him no more. (John xvi. 10.) “Of righteousness, saith he, because I go to my Father, and ye see me no more.” As if he had said, ‘My Spirit shall show to the world, that I have brought in a sufficient righteousness to justify sinners withal, in that when I go to appear in the presence of my Father on their behalf, he shall give me entertainment, and not throw me down from heaven, because I did not do it sufficiently.’

Again, if you consider the high esteem that God the Father doth set on the death of his Son, you will find that he hath received good content thereby. When the Lord Jesus, by way of complaint, told his Father, that he and his merits were not valued to the worth ; his Father answered, “It is a light thing that I should give thee, O my servant, to bring Jacob again ; I will also give thee for a light to the Gentiles, that thou mayst be for salvation to the ends of the earth.” Isa. xlix. 1–6. As if the Lord had said, ‘My Son, I do value thy death at a higher rate, than that thou shouldst save the tribes of Israel only ; behold the Gentiles, the barbarous heathens, they also shall be brought in as the price of thy blood. It is a light thing that thou shouldst be my servant, (only) to bring or redeem the tribes of Jacob, and to restore the preserved of Israel ; I will give thee for a light to the Gentiles, that thou mayst be my salvation to the ends of the earth.’

Again, You may see it also by the carriage of God the Father to all the great sinners to whom mercy was proffered.

We do not find that God maketh any objection against them that come to him for the pardon of their sins, because he did want a satisfaction suitable to the greatness of their sins. There was Manasseh, who was one that burnt his children in the fire to the devil, (2 Chron. xxxiii.,) that used witchcraft, that used to worship the host of heaven, that turned his back on the word that God sent unto him : nay, that did worse than the very Heathen that God cast out before the children of Israel. Also those that are spoken of, (Acts xix. 19,) that did spend so much time in conjuration and the like, that when they came to burn their books, they counted the price thereof to be fifty thousand pieces of silver. Simon Magus also, that was a sorcerer, and bewitched the whole city, yet had mercy proffered to him once and again. I say, it was not the greatness of the sins of these sinners ; no, nor of an innumerable company of others, that made God at all object against the salvation of their souls ; which justice would have constrained him to, had he not had satisfaction sufficient, by the blood of the Lord Jesus. Nay further, I do find that because God the Father would not have the merits of his Son to be undervalued ; I say, he doth therefore freely by his consent, let mercy be proffered to the greatest sinners, in the first place ; for the Jews were the worst of men in that day for blasphemy against the gospel, yet the apostle proffered mercy to them in the first place. “It is necessary (saith he) that the word of God should first have been spoken to you.” Acts xiii. 46 ; iii. 26. And Christ gave them commission so to do : for, saith he, Let repentance and remission of sins be preached in my name among all nations, and begin, (mark that,) begin at Jerusalem. Luke xxiv. 47. ‘Let them that but the other day had their hands up to the elbows in my heart blood, have the first proffer of my mercy.’ And saith Paul, “For this cause I obtained mercy, that in me first, Jesus Christ might show forth all long suffering, for a pattern to them that should hereafter believe on him to life

everlasting." 1 Tim. i. 16. As the apostle saith, those sinners that were dead, possessed with the devil, and the children of wrath, he hath quickened, delivered, and saved, (Eph. ii. 1-7,) that he might, even in the very ages to come, show forth the exceeding riches of his grace in his kindness towards us, (and that,) through Jesus Christ.

Secondly, It is evident that that which this man (Christ) did as a common person, he did it completely and satisfactorily, as appears by the openness (as I may so call it) which was in the heart of God to him at his resurrection and ascension. "Ask of me, (saith he,) and I will give thee the (very) heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psal. ii. 8. And this was at his resurrection. Acts xiii. 33. Whereas, though he had asked, yet if he had not given a full and complete satisfaction, justice would not have given him any thing; for justice, the justice of God, is so pure, that if it be not completely satisfied in every particular, it giveth nothing but curses. Gal. iii. 10.

Thirdly, It is yet far more evident that he hath indeed pleased God in the behalf of sinners, in that God hath given him gifts to distribute to sinners, yea the worst of sinners, as a fruit of satisfaction, and that at his ascension. Psal. lxxviii. 18. Christ hath so satisfied God, that he hath given him all the treasures both of heaven and earth, to dispose of as he seeth good; he hath so pleased God that he hath given him a name above every name; a sceptre above every sceptre; a crown above every crown; a kingdom above every kingdom. Phil. ii. 9; Rev. xix. 16. He hath given him the highest place in heaven, even his own right hand; he hath given him all the power of heaven and earth, and under the earth, in his own hand, to bind whom he pleaseth, and to set free whom he thinks meet; he hath, in a word, such a high esteem in the eyes of his Father, that he hath put into his hand all things that are for the profit of his people, both in this world,

and that which is to come; and all this as the fruit of his faithfulness in doing his work, as the Mediator of the new covenant. "Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts (mark, thou hast received them) for men, even for the (worst of men, for the) rebellious also." And he hath sent forth some, being furnished with these gifts; some, I say, "for the work of the ministry," to the edifying of them that are already called, and also for the calling of all those for whom he covenanted with his Father, "till all come in the unity of faith," &c. Eph. iv. 8-13.

Fourthly, It doth still appear far more evident; for will you hear what the Father himself saith for the showing of his well-pleasedness in these two particulars. First, in that he bids poor souls to hear, and to do as Christ would have them. Matt. iii. 17; Luke ix. 35. Secondly, in that he resolves to make them that turn their backs upon him, that dishonor him, (which is done, in a very great measure, by those that lay aside his merits done by himself for justification;) I say, he hath resolved to make them his footstool; where he saith, "Sit thou at my right hand, until I make thine enemies thy footstool." Are they enemies to thee? saith God; I will be even with them. Do they slight thy merits? do they slight thy groans, thy tears, thy blood, thy death, thy resurrection and intercession, thy second coming again in heavenly glory? I will tear them and rend them; I will make them as mire in the streets; I will make thy enemies thy footstool. Psal. cx. 1; Matt. xxii. 44; Heb. i. 13; x. 13. Ay, saith he, "And thou shalt dash them in pieces like a potter's vessel." Psal. ii. 9. Look to it, you that slight the merits of the blood of Christ.

Fifthly, Again further; yet God will make all the world to know, that he hath been and is well pleased in his Son, in that God hath given (and will make it appear he hath given) the world to come into his hand. Heb. ii. And that

he shall raise the dead, bring them before his judgment-seat, execute judgment upon them ; whom he pleaseth to execute judgment on to their damnation ; and to receive them to eternal life whom he doth favor, even so many as shall be found to believe in his name and merits. "For as the Father hath life in himself, so hath he given to the Son to have life in himself ; and he hath given him authority to execute judgment also ; because he is the Son of man. For the hour is coming, that all that are in the graves shall hear his voice, and shall come forth : they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John v. 26-28. Ay, and the worst enemy that Christ hath now, shall come at that day with a pale face, with a quaking heart, and bended knees, trembling before him, confessing the glory of his merits, and the virtue there was in them to save, to the glory of God the Father. Rom. xiv. 11 ; Phil. ii. 9-11.

Much more might be added to discover the glorious perfection of this Man's satisfaction. But for you that desire to be further satisfied concerning this, search the scriptures, and beg of God to give you faith and understanding therein. And as for you that slight these things, and continue so doing God hath another way to take with you, even to dash you in pieces like a potter's vessel ; for this hath Christ received of his Father to do unto you. Rev. ii. 27.

CHAPTER VIII.

PROOF THAT THIS GRACE IS FREE AND UNCHANGEABLE. .

THUS I have showed you in particular, that the covenant of the grace of God is free and unchangeable to men ; that is, in that it hath been obtained for men, and that perfectly, to the satisfying of justice, and taking all things out of the way that were anywise a hindrance to our salvation. Col. ii. 14.

The second thing for the discovering of this freeness and constancy of the covenant of the grace of God, is manifested thus :

First, Whatsoever any man hath of the grace of God, he hath it as a free gift of God through Jesus Christ the Mediator of this covenant, even when they are in a state of enmity to him ; (mark that ;) Rom. v. 8, 9 ; Col. i. 21, 22. Whether it be Christ as the foundation-stone, or faith to lay hold on him, it is the same. Eph. ii. 8. “ For by grace ye are saved through faith, and that not of yourselves, (not for any thing in you, or done by you, for the purchasing of it,) but it is the free gift of God ;” and that bestowed on you, even when ye were dead in trespasses and sins. Ephes. ii. 1-9. Nay, if thou hast so much as one desire that is right, it is the gift of God ; for of ourselves, saith the apostle, we are not able to speak a good word, or think a good thought. 2 Cor. iii. 5. Was it not grace, absolute grace, that God made promise of to Adam after transgressions ? Gen. iii. 5. Was it not free grace in God to save such a wretch as Manassch was, who used enchantments, witchcraft, burnt his children in the fire, and wrought much evil ? 2 Chron. xxxiii. Was it not free grace to save such as those were that are spoken

of in the 16th of Ezekiel, whom no eye pitied.' Was it not free grace for Christ to give Peter a loving look after he had cursed and sworn, and denied him? Was it not free grace that met Paul when he was going to Damascus to persecute, which converted him, and made him a vessel of mercy? And what shall I say of such that are spoken of in 1 Cor. vi. 10? It speaks there of "fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, revilers, drunkards, extortioners," the basest of sinners in the world: and yet they were justified. Was it not freely, by grace? O Saints! you that are in heaven cry out, 'We come hither by grace;' and you that are on earth, I am sure you cry, 'If ever we go thither, it must be freely, by grace.'

Secondly, In the next place, it appears to be unchangeable in this. 1. Because justice being once satisfied, doth not use to call for the debt again. No, let never such a sinner come to Jesus Christ, and so to God by him, and justice, instead of speaking against the salvation of that sinner, will say, 'I am just, as well as faithful, to forgive him his sins.' 1 John i. 9. When justice itself is pleased with a man, and speaks on his side, instead of speaking against him, we may well cry out, (with the Apostle to the Romans,) *Who shall condemn?* 2. Because there is no law to come in against the sinner that believes in Jesus Christ. For he is not under the law; and that by right comes in against none, but those that are under it. But believers are not under that; that is not their Lord; therefore that hath nothing to do with them; and besides, Christ by his blood hath not only taken away the curse thereof, but also he hath in his own person completely fulfilled it as a public person in our stead. Rom. viii. 1-4. 3. The devil that accused them is destroyed. Heb. ii. 14, 15. 4. Death and the grave, and hell, are overcome. 1 Cor. xv. 55; Hos. xiii. 14. 5. Sin, that great enemy of man's salvation, that is washed away. Rev. i. 5. 6. The righteous-

ness of God is put upon them that believe, and given to them, and they are found in it. Phil iii. 8-10; Rom. iii. 22. 7. Christ is always in heaven to plead for them, and to prepare a place for them. Heb. vii. 24; John xiv. 1-4. 8. He hath not only promised that he will not leave us, nor forsake us, but he hath also sworn to fulfill his promises. O rich grace! free grace! Lord, who desired thee to promise? who compelled thee to swear? We use to take honest men upon their bare words; but God, "willing more abundantly to show unto the heirs of promise the immutability of his counsel, (hath) confirmed it by an oath; that by two immutable things (his promise and his oath,) in which it is impossible for God to lie, (or break either of them,) we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. vi. 13-18. I'll warrant you, God will never break his oath; therefore we may well have good ground to hope, from such a good foundation as this, that God will never leave us indeed.

Again, thirdly. Not only thus, but, 1. God hath begotten believers again to himself, to be his adopted and accepted children, in and through the Lord Jesus. 1 Pet. i. 3. 2. God hath prepared a kingdom for them, before the foundation of the world, through Jesus Christ. Matt. xxv. 3. He hath given them an earnest of their happiness, while they live here in this world. Eph. i. 13, 14. "After ye believed you were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession to the praise of his glory," and that through this Jesus. 4. If his children sin through weakness, or by sudden temptation, they confessing it, he willingly forgives and heals all their wounds, reneweth his love towards them, waits to do them good, casteth their sins into the depths of the sea, and all this freely, without any work done by men as men. "Not for your own sakes do I do

this, O house of Israel, be it known unto you, saith the Lord," (Ezek. xxxvi. 22, 23,) but wholly and alone by the blood of Jesus.

In a word, If you would see it altogether; God's love was the cause why Jesus Christ was sent to bleed for sinners. Jesus Christ's bleeding stops the cries of divine justice. God looks upon them as complete in him, gives them to him, as his by right of purchase. Jesus ever lives to pray for them that are thus given unto him, God sends his Holy Spirit into them, to reveal this to them, sends his angels to minister for them: and all this by virtue of an everlasting covenant between the Father and the Son. Thrice happy are the people that are in such a case! Nay, further, he hath made them brethren with Jesus Christ, members of his flesh, and of his bones, the spouse of this Lord Jesus; and all to show you how dearly, how really, how constantly he loveth us, who by the faith of his operation have laid hold upon him.

I shall now lay down a few arguments for the superabundant clearing of it, and afterwards answer two or three objections, that may be made against it, and so I shall fall upon the next thing. 1. God loves the saints, as he loves Jesus Christ: and God loves Jesus Christ with an eternal love; therefore the saints also with the same. "Thou hast loved them, as thou hast loved me." John xvii. 23. 2. That love which is God himself, must needs be everlasting love: and that is the love wherewith God hath loved his saints in Christ Jesus; therefore his love towards his children in Christ must needs be an everlasting love. There is none dare say, that the love of God is mixed with a created mixture: if not, then it must needs be himself. 1 John iv. 16. 3. That love which is always pitched upon us, in an object as holy as God, must needs be an everlasting love. Now the love of God was, and is pitched upon us through an object as holy as God himself, even our Lord Jesus; therefore it

must needs be unchangeable. 4. If he with whom the covenant of grace was made, did in every thing, and condition, do even what the Lord could desire or require of him, that his love might be extended to us, and that for ever; then his love must needs be an everlasting love, seeing every thing required of us was completely accomplished for us by him. And all this hath our Lord Jesus done, and that most gloriously, even on our behalf; therefore it must needs be a love that lasts for ever and ever. 5. If God hath declared himself to be the God that changeth not, and hath sworn to be immutable in his promise, then surely he will be unchangeable. And he hath done so; therefore it is impossible for God to lie, and so for his eternal love to be changeable. Heb. vi. 13-18. Here is an argument of the Spirit's own making! Who can contradict it?

If any object, and say, But still it is upon the condition of believing; I answer, The condition also is his own free gift, and not a qualification arising from the stock of nature. Eph. ii. 8; Phil. i. 28, 29. So that here is the love unchangeable; here is also the condition given by him whose love is unchangeable, which may serve yet further for a strong argument, that God will have his love unchangeable. Sinner, this is better felt and enjoyed than talked of.

Objection. 'But if this love of God be unchangeable in itself, yet it is not unchangeably set upon the saints, unless they behave themselves the better.'

Answer. As God's love at the first was bestowed upon the saints, without any thing foreseen by the Lord in them, as done by them, (Deut. ix. 4, 5, 6,) so he goeth on with the same saying, "I will never leave thee nor forsake thee." Heb. xiii. 5.

Objection. 'But how cometh it to pass, then, that many fall off again from the grace of the gospel, after a profession of it for some time, some to delusions, and some to their open sins again?'

Answer. They are all fallen away, not from the everlasting love of God to them, but from the profession of the love of God to them. Men may profess that God loves them, when there is no such matter; and that they are the children of God, when the devil is their father, (as it is in John viii. 40-44.) Therefore they that do finally fall away from a profession of the grace of the gospel, it is, first, because they are bastards, and not sons; secondly, because, as they are not sons, so God suffereth them to fall, to make it appear that they are not sons, not of the household of God. "They went out from us, but they were not of us; for if they had been of us, no doubt," (mark that,) "no doubt (saith he) they would have continued with us; but they went out from us, that it might be made manifest that they were not all of us." 1 John ii. 19. And though Hymenæus and Philetus do throw themselves headlong to hell, nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. 2 Tim. ii. 17-19.

Objection. 'But the scripture saith, that there are some that had faith, yet lost it, and have made shipwreck of it. Now, God loves no longer than they believe, as is evident; for He that believeth not shall be damned. So then, if some may have faith, and yet lose it, and so lose the love of God, because they have lost their faith, it is evident that God's love is not so immutable as you say it is, to every one that believeth.'

Answer. There are more sorts of faith than one, that are spoken of in scripture. 1. There is a faith that men may have, and yet be nothing, none of the saints of God; and yet they may do great things therewith. (2 Cor. xiii. 1-4.) 2. There is a faith that was wrought merely by the operation of the miracles that were done in those days by Christ and his followers. "And many of the people believed on him." How came they by their faith? Why, by the operation of the miracles that he did among them; for, said they, "When Christ

cometh, will he do more miracles than this man hath done?" The great thing that wrought their faith in them, was only the seeing the miracles that he did, (John vii. 31; ii. 23;) which is not that saving faith which is called *the faith of God's elect*, as is evident. For there must be not only miracles wrought upon outward objects, to beget that; (they being too weak a thing;) but it must be by the same power that was stretched out in raising Christ from the dead, yea, the exceeding greatness of that power. Eph. i. 18, 19. So there is a believing, being taken with some marvelous work, visibly appearing to the outward sense of seeing; and there is a believing that is wrought in the heart, by an invisible operation of the Spirit, revealing the certainty of the satisfaction of the merits of Christ to the soul in a more glorious way, both for certainty and durableness, both as to the promise, and the constancy of it. Matt. xvi. 17, 18. 3. There is a faith of a man's own, of a man's self also. But the faith of the operation of God (in scripture) is set in opposition to that. For, saith he, "You are saved by grace through faith, and that not of yourselves," (of your own making, but that which is the free gift of God.) Eph. ii. 8. 4. We say, there is a historical faith; that is, such as is begotten merely by the history of the word, not by the co-operation of the Spirit with the word. 5. We say, there is a traditional faith; that is, to believe things by tradition, because others say they believe them. This is received by tradition, not by revelation, and shall never be able to stand, neither at the day of death, nor at the day of judgment; though possibly men, while they live here, may esteem themselves and estates to be very good, because their heads are filled full of it. 6. There is a faith that is called, in scripture, a *dead faith*, the *faith of devils*, or *of the devil*. (Jas. ii. 19, 20.) They also that have only this, are like the devil, and as sure to be damned as he, notwithstanding their faith, if they get no better into their hearts; for it is far off from enabling them to lay hold of

Jesus Christ, and so to put him on for eternal life and sanctification, which they must do if ever they be saved.

But all these are short of the saving faith of God's elect, as is manifest. I say, first, Because these may be wrought, and not by that power so exceedingly stretched forth. Secondly, Because these are wrought, partly, by the sense of seeing, namely, the miracles, (not by hearing.) And the rest are wrought by a traditional or historical influence of the word in their heads, not by a heavenly, invisible, almighty, and saving operation of the Spirit of God in their hearts.

I do suppose also, that there is a faith that is wrought upon men, through the influence of those gifts and abilities that God gives sometimes to those that are not his own by election, though by creation. My meaning is, some men, finding that God hath given them very great gifts and abilities, as the gifts of preaching, praying, working miracles, or the like; I say, they therefore do conclude, that God is their Father, and they his children. The ground of which confidence is still begotten, not by the glorious operations of the Spirit, but by a considering of the great gifts that God hath bestowed upon them, as to the things before mentioned. As thus, first, the poor soul considering how ignorant it was, and now how knowing it is; secondly, considering how vain it formerly was, and also now how civil it is, presently makes this conclusion, 'Surely God loves me; surely he hath made me one of his, and will save me.' This is now a wrong faith, as is evident, in that it is placed upon a wrong object. For mark, this faith is not placed assuredly on God's grace alone, through the blood and merits of Christ, being discovered effectually to the soul; but upon God through those things that God hath given, as of gifts, either to preach, pray, or do great works, or the like; which will assuredly come to nought, as sure as God is in heaven, if no better faith and ground of faith be found out for thy soul savingly to rest upon.

As to the second cause of the objection, which runs to this effect, God loves men upon the account of their believing; I answer, That God loves men before they believe; he loves them; he calls them; and gives them faith to believe. "But God who is rich in mercy, for his great love, where-with he loved us,"—When? when we believe, or before?—"even when we were dead in our sins," (and so, far off from believers,) "hath quickened us together with Christ; by grace ye are saved." Eph. ii. 4, 5.

Now, also, I suppose that thou wilt say in thy heart, 'I would you would show us then what is saving faith;' which thing it may be I may touch upon a while hence, in the next thing that I am to speak unto. O they that have that, are safe indeed!

CHAPTER IX.

HOW SINNERS ARE BROUGHT UNDER GRACE.

THE second thing that I am to speak of, under this head, is this, Who they are that are actually brought into this free and unchangeable grace; and also how they are brought in. Now, indeed, we are come to the pinch of the whole discourse; and if God do but help me to run rightly through this, as I do verily believe he will, I may do thee, reader, good, and bring glory to my God.

The question containeth these two branches: 1. Who are brought in; 2. How they are brought in. The first is quickly answered. "Christ Jesus came into the world to save sinners;" Jewish sinners, Gentile sinners, old sinners, young sinners, great sinners, the chief of sinners. 1 Tim. i. 14, 15; Rom. v. 7-11; 1 Cor. vi. 9, 10; Matt. xxi. 31. Even "publicans and harlots;" that is, whores, cheaters, and ex-actors, (brought under its renewing power,) shall enter the kingdom of heaven. "For I came not (saith Christ) to call the righteous but sinners to repentance." Mark ii. 17.

A sinner in the scripture is described in general to be a transgressor of the law. 1 John iii. 4. "Whosoever committeth sin transgresseth the law; for sin is the transgression of the law." But, particularly, they are described in a more particular way: as, 1. Such as in whom dwelleth the devil. Eph. ii. 2, 3. 2. Such as will do the service of him. John viii. 44. 3. Such as are enemies to God. Col. i. 21. 4. Such as are drunkards, whoremasters, liars, perjured persons, covetous, revilers, extortioners, fornicators, swearers, possessed of devils, thieves, idolators, witches, sorcerers, conjurors, murderers, and the like. 1 Cor. vi. 9, 10; 2 Chron.

xxxiii. 1-13, &c.; Acts ix. 1, 2, 3; 1 Tim. i. 14, 15, 16; Acts xix. 19; ii. 36, 37. These are sinners, and such sinners, that God hath prepared heaven, happiness, pardon of sin, and an inheritance of God, with Christ, with saints, with angels, if they do come in and accept of grace, as I prove at large; for God's grace is so great, that if they do come to him by Christ, presently all is forgiven them. Therefore never object, that thy sins are too great to be pardoned; but come, taste and see how good the Lord is to any whosoever come unto him.

The second thing is, How are these brought into this everlasting covenant of grace?

When God doth in deed and in truth bring in a sinner into this most blessed covenant, (for so it is,) he usually goeth this way:

FIRST. He slays or kills the party to all things besides himself, and his Son Jesus Christ, and the comforts of the Spirit. For the clearing of this, I shall show you, 1. With what God kills; 2. How God kills; and 3. To what God kills those whom he makes alive in Jesus Christ.

For the *first*, When God brings sinners into the covenant of grace, he doth first kill them *with the covenant of works*, which is the moral law, or ten commandments. This is Paul's doctrine, and also Paul's experience. It is his doctrine, where he saith, "The ministration of death engraven in stones, the ministration of condemnation (which is the law, in that place called the *letter*,) kills." 2 Cor. iii. 6-9. "The letter," saith he, "killeth;" that is, the law, or the ministration of death; which in another place is called a sound of words, (Heb. xii. 19,) because they have no life in them, but rather death and damnation, through our inability to fulfill them. Rom viii. 3. Secondly. It is his experience, where he saith, "I was alive once (that is, to my own things, Phil. iii. 7-10,) without the law, (that is, before God did strike him dead by it;) but when the commandment came, (that is, to

do and exercise its right office on me, which was to kill me, then) sin revived and I died; (I was killed;) and the commandment, (or the law,) which was ordained to be unto life, I found to be unto death. For sin taking occasion by the commandment, deceived me, and thereby slew me." Rom. vii. 9-11. And indeed, to speak my own experience, together with the experience of all the saints, they can seal with me to this, more or less.

Question. But *how* doth God kill with this law or covenant?

Answer. *First*, By opening to the soul the spirituality of it. "The law is spiritual, (saith he,) but I am carnal, sold under sin." Rom. vii. 14. Now, the spirituality of the law is discovered this way. 1. By showing to the soul, that every sinful thought is a sin against it. Ay, sinner, when the law doth come home indeed upon thy soul, in the spirituality of it, it will discover such things to thee to be sins, as now thou lookest over, and regardest not. That is a remarkable saying of Paul, when he saith, "Sin revived and I died." Sin revived, saith he; as if he had said, 'Those things before I did not value, nor regard, but looked upon them to be trifles, to be dead and forgotten; but when the law was fastened on my soul, it did so raise them from the dead, so call them to mind, so muster them before my face, and put such strength into them, that I was over-mastered by them, by the guilt of them. Sin revived, by the commandment, or my sin had mighty strength, life, and abundance of force upon me, because of that; insomuch that it killed me. Rom. vii. 9. 2. It sheweth that every such sin deserveth eternal damnation. Friends, I doubt there be but few of you that have seen the spirituality of the law of works; but this one thing in which it discovereth its spirituality; and this is the proper work of the law. 3. God, with a discovery of this, doth also discover his own divine and infinite justice, (of which the law is a description,)

which backs what is discovered by the law ; and that by discovering its purity and holiness to be so divine, so pure, so upright, and so far off from winking at the least sin, that he doth by that law, without any favor, condemn the sinner for it. Gal. iii. 10. Now, when he hath brought the soul into this premunire, into this puzzle, then,

Secondly, He showeth to the soul the nature and condition of the law, (as to its dealing with, or forbearing of the sinner that hath sinned against it,) which is to pass an eternal curse upon both soul and body of the party so offending, saying to him, “Cursed be the man that continueth not in every thing that is written in the book of the law to do it.” For, saith the law, ‘this is my proper work, first, to show thee thy sins ; and when I have done that, then, in the next place, to condemn thee for them, or any thing within my bounds ; for I am not to save any, to pardon any, nay, not to favor any in the least thing, that have sinned against me. For God did not send me to make alive, but to discover sin, and, to condemn for the same.’ Now, so soon as this is presented to the conscience, in the next place, God also, by this law, doth show, that now there is no righteous act, according to the tenor of that covenant, that can relieve him, or take him off from all this horror and curse that lies upon him ; because that is not a ministration of pardon (as I said before) to forgive the sin, but an administration of damnation, because of transgression. O ! the very discovery of this, striketh the soul into a deadly swoon, even above half dead. But when God doth do the work indeed, he doth in the next place show the soul, that he is the man that is eternally under this covenant by nature, and that it is he that hath sinned against this law, and doth by right deserve the curse and displeasure of the same ; and that all that ever he can do, will not give satisfaction to that glorious justice that did give this law. Holy actions, tears of blood, selling all, and giving it to the poor, or whatever

else can be done by thee, it comes all short, and is all to no purpose. Phil. iii. I'll warrant him, he that seeth this, it will kill him unto that which he was alive unto before, though he had a thousand lives! Ah! sinners, sinners, were you but sensible indeed of the severity and truth of this, it would make you look about you to purpose. O how would it make you strive to stop at that, that now you would drink with delight! How many oaths would it make you bite asunder! Nay, it would make you bite your tongues, to think that they should be used as instruments of the devil, to bring your souls into such an unspeakable misery. Then also, we should not have you hang the salvation of your souls upon such slender pins as now you do: no, no; but you would be in another mind then. O then we should have you cry out, 'I must have Christ! What shall I do for Christ? How shall I come at Christ? Would I was sure, truly sure, of Christ! My soul is gone, damned, cast away, and must for ever burn with the devils, if I do not get that precious Jesus Christ!'

In the next place, when God hath done this, then he further shows the soul, that the covenant which it is under by nature, is distinct from the covenant of grace; and also that they that are under it are by nature without any of the graces, which they have that are under the covenant of grace. As 1. That they have no faith. John xvi. 9. 2. No hope. Eph. ii. 12. 3. Nor none of the Spirit to work these things. 4. Neither will that covenant give to them any peace with God. 5. No promise of safeguard from his revenging law by that covenant. 6. But they lie by nature liable to all the curses, and condemnings, and thunder-claps of his most fiery covenant. 7. That it will accept of no sorrow, no repentance, no satisfaction as from thee. 8. That it calls for no less than the shedding of thy blood. 9. The damnation of thy soul and body. 10. And if there be any thing proffered to it by thee, as to making it amends, it throws it

back again as dirt in thy face, slighting all that thou canst bring.

Now, when the soul is brought into this condition, then it is indeed dead ; killed to that to which it was once alive.

And therefore, in the *next* place, to show you *to what* it is killed ; and that is, first, to sin. O it dares not sin ! It sees hell-fire is prepared for them that sin ! God's justice will not spare it, if it live in sin ; the law will damn it, if it live in sin ; the devil will have it, if it follow its sins. O ! I say, it trembles at the very thoughts of sin. Ay, if sin do but offer to tempt the soul, to draw away the soul from God, it cries, it sighs, it shuns the very appearance of sin ; it is odious unto it. If God would but serve you thus that love your pleasures, you would not make such a trifle of sin as you do.

Secondly. It is killed to the law of God, as it is the covenant of works. 'Oh, (saith the soul,) the law hath killed me to itself ! I through the law am dead to the law. Gal. ii. 19. The law is another thing than I did think it was ! I thought it would not have been so soul-destroying, so damning a law ! I thought it would not have been so severe against me for my little sins, for my playing, for my jesting, for my dissembling, quarrelling and the like ! I had some thoughts indeed that it would hew great sinners, but let me pass ! and though it condemned great sinners, yet it would pass me by ! But now, would I were free from this covenant ! would I were free from this law !' I will tell thee, that a soul thus worked upon, is more afraid of the covenant of works than he is of the devil ; for he sees it is the law that doth give him up into his hands for sin ; and if he was but clear from that, he should not greatly need to fear the devil. Oh ! now every particular command tears the caul of his heart ! now every command is a great gun well charged against his soul ! now he sees he had as good run into a fire to keep himself from burning, as to run to the

law to keep himself from damning; and this he sees really, ay, and feels it too, to his own sorrow and perplexity.

Thirdly. The soul also now is killed to his own righteousness, and counts that but dung, but dross, not worth the dirt hanging on his shoes. 'Oh! (then says he,) thou filthy righteousness! (Isa. lxiv. 6.) How hast thou deceived me! How hast thou beguiled my poor soul! How did I deceive myself by giving a little alms, with abstaining from some gross pollutions, with walking in some ordinances, as to the outside of them! How have my good words, good thinkings, good meanings, (as the world calls them,) deceived my ignorant soul! I want the righteousness of faith, the righteousness of God; for I see now there is no less will do me any good.'

Fourthly. It is also killed to its own faith, its own notion of the gospel, its own hope, its own repentings, its own promises and resolutions, to its own strength, its own virtue, or whatsoever it had before. 'Now, (saith the soul,) that faith I thought I had, is but fancy; that hope I thought I had, I see it is but hypocritical, but vain and groundless hope.' Now the soul sees it hath by nature no saving faith, no saving hope, no grace at all by nature, by the first covenant. Now it crieth out, 'How many promises have I broken! and how many times have I resolved in vain, when I was sick at such a time, and in such a strait, at such a place! Indeed I thought myself a wise man once, but I see myself a very fool now. O how ignorant am I of the gospel now, and of the blessed experience of the work of God on a Christian's heart!' In a word, it sees itself beset by nature with all evil, and destitute of all good, which is enough to kill the stoutest hard-hearted sinner that ever lived on the earth.

O friends! should you be plainly dealt with by this discovery of the dealing of God with a sinner, when he makes him a saint, and would seriously try yourselves thereby, (as

God will try you one day,) how few would there be found of you, to be so much as acquainted with the work of God in the notion, much less in the experimental knowledge of the same? And indeed God is fain to take this way with sinners, thus to kill them, with the old covenant, to all things below a crucified Christ.

1. Because otherwise there would be none in the world that would look after this sweet Jesus Christ. There are but a few that go to heaven in all, (comparatively,) and those few, God is fain to deal with them in this manner, or else his heaven, his Christ, his glory, and everlasting happiness, must abide by themselves, for all sinners would do. Do you think that Manasseh would have regarded the Lord, had he not suffered his enemies to have prevailed against him? (2 Chron. xxxiii. 1-16); Jer. xxxi. 18.) Do you think that Ephraim would have looked after salvation, had not God first confounded him with the guilt of the sins of his youth? What do you think of Paul? (Acts ix. 4, 5, 6) What do you think of the jailor? (Acts xvi. 30, 31, 32.) What do you think of the three thousand? (Acts ii. 36, 37.) Was not this the way that the Lord was fain to take to make them close in with Jesus Christ? Was he not fain to kill them to every thing below a Christ? They were driven to their wits ends, insomuch that they were forced to cry out, "What shall we do to be saved?" I say, God might keep heaven and happiness to himself, if he should not go this way to work with sinners. O stout-hearted rebels! O tender-hearted God!

2. Because then, and not till then, will sinners accept of Jesus Christ on God's terms. So long as sinners can make a life out of any thing below Christ, so long they will not close with Jesus Christ without conditions; but when the God of heaven hath killed them to every thing below himself, and his Son; then Christ will down on any terms in the world. And, indeed, this is the very reason why sinners,

when they hear of Christ, yet will not close in with him; there is something that they can be content in besides him. The prodigal, so long as he could content himself with the husks that the swine did eat, so long he did keep away from his father's house; but when he could get no nourishment any where on this side of his father's house, then, saith he, and not till then, 'I will arise, and go to my father,' &c. I say, this is the reason therefore why men come no faster, and close no more readily with the Son of God, but stand halting and *indenting* about the terms they must have Christ upon. For, saith the drunkard, 'I look on Christ to be worth the having; but yet I am not willing to lose all for him; all *but* my pot,' saith the drunkard; and 'all *but* the world,' saith the covetous; 'I will part with any thing *but* lust and pride,' saith the wanton; 'if Christ will not be had without I forsake all, cast away all; then it must be with me as it was with the young man in the gospel, such news will make me sorry at my very heart.'

But now, when a man is soundly killed to all his sins, to all his righteousness, to all his comforts whatsoever; and sees that there is no way but the devil must have him, but he must be damned in hell, if he be not clothed with Jesus Christ; 'O! then, (saith he,) give me Christ on any terms, whatsoever he cost; though he cost me friends, though he cost me comforts, though he cost me all that ever I have! Like the wise merchant in the gospel, they will sell all to get that pearl. I tell you, when a soul is brought to see its want of Christ aright, it will not be kept back; father, mother, husband, wife, lands, livings, nay life and all shall go, rather than the soul will miss of Christ. Ay, and the soul counteth Christ a cheap Saviour, if it can get him upon any terms. Now the soul *indents* no longer. 'Now, Lord, give me Christ, upon any terms, whatsoever he cost; for I am a dead man, a damned man, a castaway, if I have not Christ.' What say *you*, O you wounded sinners? Is not this true, as I have

said? Would you not give ten thousand worlds, if you had so many, so you might be well assured that your sins shall be pardoned, and your souls and bodies justified and glorified, at the coming of the Lord Jesus Christ?

3. The Lord goeth this way for this reason also, that it might make the soul sensible what it cost Christ to redeem it from death and hell. When a man cometh to feel the sting and guilt of sin, death and hell upon his conscience, then, and not till then, can he tell what it cost Christ to redeem sinners. 'O! (saith the soul,) if a few sins are so terrible, and lay the soul under such wrath and torment, what did Christ undergo, who bare the sins of thousands, and thousands, and all at once?

This also is one means to make souls tender of sin, (it is the burned child that dreads the fire;) to make them humble in a sense of their own vileness; to make them count every thing that God giveth them a mercy; to make much of the least glimpse of the love of God, and to prize it above the whole world. O sinners! were you killed indeed, then heaven would be heaven, and hell would be hell indeed; but because you are not wrought upon in this manner, therefore you count the ways of God as bad as a good man counteth the ways of the devil, and the ways of the devil and hell as good as a saint doth count the ways of God!

4. Again, God is fain to go this way, and all to make sinners make sure of heaven. So long as souls are senseless of sin, and what a damnable state they are in by nature, so long they will even dally with the kingdom of heaven, and the salvation of their own poor souls. But when God cometh, and sheweth them where they are, and what is like to become of them, if they miss of the crucified Saviour, 'Oh! then, (saith the soul,) would I were sure of Jesus! What shall I do to get assurance of Jesus?' And thus is God forced, as I may say, to whip souls to Jesus Christ, they being so

secure, so senseless, and so much their own enemies, as not to look out after their own eternal advantage.

5. A fifth reason why God doth deal thus with sinners, is because he would bring Christ and the soul together in a right way. Christ and sinners would never come together in a beloved posture, they would not so suitably suit each other, if they were not brought together this way, the sinner being killed. O, when the sinner is killed, and indeed struck dead to every thing below a life-giving Jesus, how suitably then do the soul and Christ suit one with another! Then here is a naked sinner for a righteous Jesus, a poor sinner to a rich Jesus, a weak sinner to a strong Jesus, a blind sinner to a seeing Jesus, an ignorant, careless sinner, to a wise and careful Jesus. O how wise is God, in dealing thus with the sinner! He strips him of his own knowledge, that he may fill him with Christ's; he killeth him for taking pleasure in sin, that he may take pleasure in Jesus Christ.

6. But, sixthly, God goeth this way with sinners, because he would have the glory of their salvation. Should not men and women be killed to their own things, they would do sacrifice unto them, and instead of saying to the Lamb, "Thou art worthy," (Rev. v. 9; Job xl. 14; Rom. iii. 27; Eph. ii. 8, 9; Tit. iii. 5;) they would say, their own arm, their own right hand hath saved them. But God will cut off boasting from ever entering within the border of eternal glory. For he is resolved to have the glory of the beginning, the middle, and the end; of the contriving and saving, and giving salvation to them that enter into the joys of everlasting glory, "that they may be called trees of righteousness, the planting of the Lord, that he may be glorified." Isa. lxi. 3. I might have run through many things as to this; but I shall pass them, and proceed.

Now, **SECONDLY**, The soul being thus killed to itself, its sins, its righteousness, faith, hope, wisdom, promises, and the rest of its things which it trusted in by nature; in the next

place, it hath also given unto it a most glorious, perfect, and never-fading life.

Which is, *first*, a life *imputed* to it; yet so really, that the very thought of it in the soul hath so much operation and authority, especially when the meditation of it is mixed with faith, as to make it (though condemned by the law) to triumph, and to look its enemies in the face with comfort; notwithstanding the greatness of the multitude, the fierceness of their anger, and the continuation of their malice, be never so hot against it.

This imputed life (for so it is) is the obedience of the Son of God; as his righteousness, in his suffering, rising, ascending, interceding, and so consequently triumphing over all the enemies of the soul; and given to it, as being wrought on purpose for it. So that, is there righteousness in Christ? that is mine; is there perfection in that righteousness? that is mine. Did he bleed for sin? it was for mine. Hath he overcome the law, the devil, and hell? the victory is mine; and I am counted the conqueror; “nay, more than a conqueror, through him that hath loved me.” And I do count this a most glorious life; for by this means it is that I am, in the first place, proclaimed, both in heaven and earth, guiltless; and as I am in Christ, not a sinner, and so not under the law, to be condemned; but as holy and righteous as the Son of God himself, because he himself is my holiness and righteousness. And so likewise, having by this all things taken out of the way that would condemn me, I rejoice in hope of the glory of God.

Sometimes I bless the Lord my soul hath had the life that now I am speaking of, not only imputed to me, but the very glory of it upon my soul. For upon a time, when I was under many condemnings of heart, and feared because of my sins, my soul would miss of eternal glory; methought I felt in my soul, such a secret motion as this: “Thy righteousness is in heaven;” together with the splendor and shining of

the Spirit of grace in my soul, which gave me to see clearly, that my righteousness by which I should be justified (from all that could condemn) was the Son of God himself in his own person, now at the right hand of his Father, representing me complete before the mercy-seat in his own self. So that I saw clearly, that night and day, wherever I was, or whatever I was doing, still there was my righteousness just before the eyes of divine glory : so that the Father could never find fault with me for any insufficiency that was in my righteousness, being it was complete; neither could he say, Where is it? because it was continually at his right hand.

Also at another time, having contracted guilt upon my soul, and having some distemper of body upon me, supposing that death might now so seize upon me, as to take me away from among men; then thought I, 'What shall I do now? Is all right with my soul? Have I the right work of God upon my soul?' Answering myself, 'No, surely;' and that because there were so many weaknesses in me; yea, so many weaknesses in my best duties. For, thought I, 'How can such a one as I find mercy, whose heart is so ready to evil, and so backward to that which is good? (so far as it is natural.)' Thus musing, being filled with fear to die, these words came in upon my soul, "Being justified freely by his grace, through the redemption which is in Christ;" as if God had said, 'Sinner, thou thinkest because thou hast had so many infirmities and weaknesses in thy soul, whilst thou hast been professing me, therefore now there are no hopes of mercy; but be it known unto thee, that it was not any thing done by thee at the first, that moved me to have mercy upon thee; neither is it any thing that is done by thee now, that shall make me either accept or reject thee; behold my Son, who standeth by me, he is righteous, he hath fulfilled my law, and given me good satisfaction; on him therefore do I look, and on thee only as thou art in him, and according to what he hath done, so will I deal with thee.' This having stayed my

heart, and taken off the guilt through the strength of its coming on my soul, anon after came in that word as a second testimony: "He hath saved us, and called us with a holy calling, not according to works of righteousness which we have done, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

And thus is the sinner made alive from the dead, being justified by grace, through the righteousness of Christ, which is unto all, and upon all them that believe, according to the scriptures. "And the life that I now live, is by the faith of the Son of God, who loved me, and gave himself for me." Gal. ii. 20. "I lay down my life for my sheep." John x. 15. "I am come that they might have life, and that they might have it more abundantly." "For if while we were enemies, we were reconciled to God by the death of his Son; much more then being reconciled, we shall be saved by his life." "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." Rom. v. 10, 21.

Secondly, This life is not only *imputed* to him that is wrought on by the Spirit of grace, that is, not only counted his; but also there is put into the soul an understanding, enlightened on purpose to know the things of God, that is, Christ and his imputed righteousness, which is never thought of, nor understood before. 1 John v. 20; 1 Cor. ii. 9-11. Which understanding being enlightened, is made to see such things that the soul cannot be contented without it lay hold of, and so apply Christ unto itself effectually. I say also, that the soul shall be exceedingly revived in a very heavenly measure, with the application of this imputed righteousness; for thereby it knoweth it shall find God speaketh peace to itself, with a fatherly affection; and say, 'Be of good cheer, thy sins are forgiven thee, the righteousness of my Son I bestow upon thee. For what the law could not do, in that it was weak through the (thy) flesh, I have sent forth my only Son, and

have condemned thy sins in his flesh. Rom. viii. 3, 4. And though thou hast gone astray like a lost sheep, yet on him I have laid thine iniquities; and though thou hereby didst undo and break thyself for ever, yet by his stripes I have healed thee.' Thus, I say, the Lord causeth the soul by faith to apply that which he doth by grace impute unto it; for thus every soul more or less is dealt withal.

The soul being thus enlightened, thus quickened, thus made alive from that dead state it was in before, (or at least having the beginnings of this life,) it hath these several virtuous advantages, which they have not that are dead in their sins and trespasses, and under the law.

First. It seeth what a sad condition all men by nature are in; they being in that state which itself was in but a while since. But now by grace it is beginning to scrabble out of it; now it seeth the whole world lieth in wickedness, (1 John v. 19,) and so liable to eternal vengeance, because of their wickedness. Ah! friends, let me tell you, though you may be ignorant of your state and condition, yet the poor, groaning, hungering saints of God, do see what a sad, woeful, miserable state you are in, which sometimes makes them tremble to think of your most lamentable latter end, (you so dying,) and also to fly the faster to the Lord Jesus, for very fear that they also should be partakers of that most doleful doom. And this it hath by virtue of its own experience, knowing itself was but a while ago in the same condition, under the same condemnation. Oh! there is now a hearty blessing of God that ever he should show to it its sad condition, and that he should incline its heart to seek after a better condition. 'O, blessed be the Lord! (saith the soul,) that ever he should awaken me, stir me up, and bring me out of that sad condition, that I once with them was in.' It makes also the soul to wonder, to see how foolishly and vainly the rest of its neighbors do spend their precious time; that they should be so void of understanding, so forgetful of their latter

end, so senseless of the damning nature of their sins. O that their eyes were but enlightened to see whereabouts they are! surely they would be of another mind than they are now. Now the soul wonders to see what slender pins those poor creatures do hang the stress of the eternal salvation of their souls upon. 'O! methinks, (saith the soul,) it makes me mourn to see that some should think that they were born Christians, and others that their baptism makes them so; others depending barely upon a traditional, historical faith, which will leave their souls in the midst of perplexity. O! that they should trust to such fables, fancies, and wicked sleights of the devil, as their good doings, their good thinkings, their civil walking, and living with the world! O miserable profession! and the end thereof will be a miserable end!'

But now, when the soul is thus wrought upon, it must be sure to look for the very gates of hell to be set open against it, with all their might and force to destroy it. Now hell rageth, the devil roareth, and all the world resolveth to do the best they can, to bring the soul again into bondage and ruin. Also the soul shall not want enemies, even in its own heart's lust, as covetousness, adultery, blasphemy, unbelief, hardness of heart, coldness, half-heartedness, ignorance, with an innumerable company of attendants, hanging, like so many blocks, at its heels, ready to sink it into the fire of hell every moment, together with strange apprehensions of God, and Christ, as if now they were absolutely turned to be its enemies, which maketh it doubt of the certainty of its salvation. For you must understand, that though a soul may, in reality, have the righteousness of the Son of God imputed to it, and also some faith in a very strong manner to lay hold upon it; yet at another time, through temptation they may fear and doubt again: insomuch, that the soul may be put into a very great fear, lest it should return again into the condition it once was in. Jer. xxxii. 40. 'O, saith

the soul, when I think of my former state, how miserable it was, it makes me tremble; and when I think that I may fall into that condition again, how sad are the thoughts of it to me! I would not be in that condition again for all the world! And this fear riseth still higher, as the soul is sensible of Satan's temptations, or of the workings of its own corruptions. 'Ha! these filthy lusts, these filthy corruptions! O that I was rid of them! that they were consumed in a moment! that I could be quite rid of them! they do so disturb my soul, dishonor my God, so defile my conscience, and sometimes so weaken my hand in the way of God, and my comforts in the Lord! O how glad should I be, if I might be stripped of them!' Rom. vii. 24. Which fear puts the soul upon flying to the Lord by prayer, for the covering of his imputed righteousness, and for strength against the devil's temptations and his own corruptions; that God would give down his Holy Spirit to strengthen it against the things that do so annoy its peace, and so discourage it in its way; with a resolution, through grace, never to be contented, while it doth find in itself a triumphing over it by faith in the blood of a crucified Jesus.

Secondly. The soul that hath been thus killed by the law to the things it formerly delighted in, now, O now, it cannot be contented with that slender, groundless faith and hope that it once contented itself withal. No, no; but now it must be brought into the right saving knowledge of Jesus Christ; now it must have him discovered to the soul by the Spirit; now it cannot be satisfied, because such and such do tell it is so. No; but now it will cry out, 'Lord, show me continually in the light of thy Spirit through thy word, that Jesus that was born in the days of Cæsar Augustus, (when Mary, a daughter of Judah, went with Joseph to be taxed at Bethlehem,) is the very Christ. Lord let me see it in the light of thy Spirit, and in the operation thereof, and let me not be contented without such a faith that is so wrought

even by the discovery of his birth, crucifying, death, blood, resurrection, ascension, intercession, and second (which is his personal) coming again, that the very faith of it may fill my soul with comfort and holiness.' And, O! how afraid the soul is, lest it should fall short of this faith, and of the hope that is begotten by such discoveries as these are! For the soul knoweth, that if it hath not this, it will not be able to stand, neither in death nor judgment: and therefore, saith the soul, 'Lord, whatever other poor souls content themselves withal, let me have that which will stand me in stead and carry me through a dangerous world, that may help me to resist a cunning devil, that may help me to suck true soul-satisfying consolation from Jesus Christ, through thy promises, by the promises, by the might and power of thy Spirit.' And now, when the poor soul at any time hath any discovery of the love of God through a bleeding, dying, risen, interceding Jesus, because it is not willing to be deceived, O, how wary is it of closing with it—for fear it should not be right, for fear it should not come from God! Saith the soul, 'Cannot the devil give one such comfort too? Cannot he transform himself thus into an angel of light?' So that the soul (because it would be upon a sure ground) cries out, 'Lord, show me thy salvation, and that not once or twice, but, Lord, let me have thy presence continually upon my heart, to-day and to-morrow, and every day.' For the soul when it is rightly brought from under the covenant of works, and planted into the covenant of grace, cannot be (unless it be under some desperate temptation) contented without the presence of God, teaching, comforting, establishing and helping the soul to grow in the things of the Lord Jesus Christ. Because it knoweth that if God hath but withdrawn his presence in any way from it, (as he doth do sometimes for a while,) then the devil will be sure to be near at hand, working with his temptations, trying all ways to get the soul into slavery and sin again; also the corrupt

principles, that will be joining and combining with the wicked one, and will be willing to be copartners with him, to bring the soul into mischief. Which knowledge puts a soul upon an earnest continual panting after more of the strengthening, preserving, comforting, and teaching presence of God, and for strong supplies of faith, that it may effectually lay hold on him.

Thirdly, The soul is quickened, so that it is not satisfied now without it do in deed and in truth partake of the peace of God's elect. Now it is upon the examination of the reality of its joy and peace. Time was indeed, when any thing would serve its turn, any false conceits of its state to be good. But now all kind of peace will not serve its turn, all kind of joy will not be accepted with it; now it must joy in God through Jesus Christ; now its peace must come through the virtue of the blood of Christ, speaking peace to the conscience, by taking away both the guilt and the filth of sin by that blood, also by showing the soul its free acceptance with God through Christ, who hath completely fulfilled all the conditions of the first covenant, and freely hath placed it into the safety of what he hath done, and so presents the soul complete and spotless in the sight of God through his obedience. Now, I say, he "hath peace through the blood of his cross," and sees himself reconciled to God by the death of his Son; (Col. i. 20, 21;) or else his comfort will be questioned by him. It is not every promise that cometh now upon his heart, that will serve his turn; no, but he must see whether Jesus be presented to the soul in and through that promise; now if hope leap, as I may so say, it is because the Lord's promise sounds aloud in his heart, coming to him big with the love and pardoning grace of God in Jesus Christ. This, I say, is the first and principal joy that the soul hath, that is quickened and brought into the covenant of grace.

Fourthly, Now the man finds heavenly sanctification

wrought in his soul through the most precious blood of the man whose name is *Jesus Christ*. "Jesus, that he might sanctify the people with his own blood, suffered without the gate." Now the soul finds a change in the understanding, in the will, in the mind, in the affections, in the judgment, and also in the conscience; through the inward man a change, and through the outward man a change, from head to foot, as we use to say. "For he that is in Christ," and so in this covenant of grace, "is a new creature;" (2 Cor. v. 17;) or hath been twice made; made, and made again. O now the soul is resolved for heaven and glory! Now it crieth out, 'Lord, if there be a right eye offensive to thee, pluck it out; or a right foot, cut it off; or a right hand, take it from me.' Now the soul doth begin to study how it may honor God, and bring praise to him. Now the soul is for a preparation for the second coming of Christ, endeavoring to lay aside every thing that may hinder; and for the closing in with those things that may make it in a beloved posture against that day.

Fifthly, And all this is from a gospel-spirit, and not from a legal natural principle. For the soul hath these things as the fruits and effects of its being separated unto the covenant of grace, and so now possessed with that Spirit that doth attend, yea, and dwell in them that are brought into the covenant of grace, from under the old covenant. I say, these things do spring forth, in the soul, from another root and stock than any of the actings of other men do; for the soul that is wrought upon is as well dead to the law and the righteousness thereof, (as the first covenant,) as to its sins.

Sixthly, Now the soul begins to have some blessed experience of the things of God, even of the glorious mysteries of the gospel.

1. Now it knoweth the meaning of those words, "My flesh is meat indeed, and my blood is drunk indeed." John vi. 55. And that by experience; for the soul hath received

peace of conscience through that blood, by the effectual application of it to the soul.—1. By feeling the guilt of sin die off from the conscience, by the operation thereof: 2. By feeling the power thereof to take away the curse of the law; 3. By finding the very strength of hell to fail, when once the blood of the man Jesus Christ is received in reality upon the soul.

2. Now the soul also knoweth by experience the meaning of that scripture that saith, “Our old man is crucified with him, that the body of sin might be destroyed.” Rom. vi. 6. Now it sees that when the man Jesus did hang on the tree on Mount Calvary, then the body of its sins was there hanged up, dead and buried with him, (though it was then unborn,) so as never to be laid to its charge, either here or hereafter; and also, as never to carry it captive into perpetual bondage, being itself overcome by him, even Christ, the head of that poor creature. And indeed this is the way for a soul, both to live comfortably, as touching the guilt of sin; and also, as touching the power of faith over sin; for the soul that doth, or hath received this indeed and in truth, finds strength against them both, by and through that man that for him, and the rest of his fellow-sinners, did so gloriously overcome it, and hath given the victory unto them, so that now they are said to be overcomers, nay, “more than conquerors through him,” the one man Jesus Christ. Rom. viii. 33–37.

3. Now the soul hath received a faith indeed, and a lively hope indeed, such a one as now it can fetch strength from the fullness of Christ, and from the merits of Christ.

4. Yea, now the soul can look on itself with one eye, and look upon Christ with another, and say, ‘Indeed it is true, I am an empty soul, but Christ is a full Christ; I am a poor sinner, but Christ is a rich Christ. I am a foolish sinner, but Christ is a wise Christ; I am an unholy, ungodly, unsanctified creature in myself, but Christ is made of God,

unto me, wisdom, righteousness, sanctification and redemption. 1 Cor. i. 30.

5. Now also that fiery law, that it could not once endure, nor delight in, I say, *now* it can delight in it after the inward man. Now this law is its delight; it would always be walking in it, and always be delighted in it, being offended with any sin, or any corruption, that would be anywise an hindrance to it. Rom. vii. 24, 25. And yet it will not endure that even that law should offer to take the work of its salvation out of Christ's hand. No, if it once come to do that, then out of doors it shall go, if it was as good again. For that soul that hath the right work of God indeed upon it, cries, 'Not my prayers, not my tears, not my works, not my things, though, they do come from the work of the Spirit of Christ itself within me: yet these shall not have the glory of my salvation. No, it is none but the blood of Christ, the death of Christ, of the man Christ Jesus of Nazareth, the carpenter's son, (as they called him,) that must have the crown and glory of my salvation! None but Christ! none but Christ!' And thus the soul labors in all things to give Christ the pre-eminence. Col. i. 18.

Now, before I go any further, I must needs speak a word from my own experience of the things of Christ. And the rather, because we have a company of silly ones in this day of ignorance, that do either comfort themselves with a notion without the power, or else do reject both the notion and the power of this most glorious gospel. Therefore, for the further conviction of the reader, I shall tell him (with David) something of what the Lord hath done for my soul. And indeed a little of the experience of the things of Christ is far more worth than all the world. It would be too tedious for me to tell thee (here) all from the first to the last, but something I shall tell thee, that thou mayst not think these things are fables.

Reader, when it pleased the Lord to begin to instruct my

soul, he found me one of the black sinners of the world. He found me making a sport of oaths, and also of lies : and many a soul-poisoning meal did I make out of divers lusts, as drinking, dancing, playing, pleasure with the wicked ones of the world. The Lord finding me in this condition, did open the glass of his law unto me, wherein he showed me so clearly my sins, both the greatness of them, and also how abominable they were in his sight, that I thought that the very clouds were charged with the wrath of God, and ready to let fall the very fire of his jealousy upon me. Yet for all this, I was so wedded to my sins, that thought I with myself, ‘I will have them, though I lose my soul.’ (O wicked wretch that I was !) But God, the great, the rich, the infinite, merciful God, did not take this advantage of my soul to cast me away, and say, ‘Then take him, devil, seeing he cares for me no more ;’ no, but he followed me still, and won upon my heart, by giving me some understanding, not only into my miserable state, which I was very sensible of, but also that there might be hopes of mercy ; also taking away that love to lust, and placing in the room thereof a love to religion ; and thus the Lord won over my heart to some desire after the means, to hear the word, and to grow a stranger to my old companions, and to accompany the people of God, together with giving me many sweet encouragements from several promises in the scriptures. But after this, the Lord did wonderfully set my sins upon my conscience, those sins especially that I had committed since the first convictions ; temptations also followed me very hard, especially such temptations as did tend to the making me question the very way of salvation, *viz.*, Whether Jesus Christ was the Saviour or no ; and whether I had best to venture my soul upon his blood for salvation, or take some other course. But being through grace kept close with God (in some measure) in prayer, and the rest of the ordinances ; I went about a year and upwards, without any sound evidence as from God to

my soul, touching the salvation that comes by Jesus Christ. But, at the last, as I may say, when the set time was come, (just before the men called *Quakers* came into the country,) the Lord did set me down so blessedly in the truth of the doctrine of Jesus Christ, that it made me marvel, to see first, how Jesus Christ was born of a virgin, walked in the world awhile with his disciples, afterwards hanged on the cross, spilt his blood, was buried, rose again, ascended above the clouds and heavens, there lives to make intercession; and that he also will come again at the last day to judge the world, and take his saints unto himself.

These things, I say, I did see so evidently, even as if I had stood by when he was in the world, and also when he was caught up. I having such a change as this upon my soul, it made me wonder, and muse with myself at the great alteration that was in my spirit. For the Lord did also very gloriously give me in his precious word, to back the discovery of the Son of God unto me; so that I can say, through grace it was according to the scriptures. 1 Cor. xv. 1-4. And as I was musing with myself what these things should mean, methought I heard such a word in my heart as this, 'I have set thee down on purpose, for I have something more than ordinary for thee to do:' which made me the more marvel, saying, 'What, my Lord, such a poor wretch as I?' Still this continued, 'I have set thee down on purpose,' and so forth, with more fresh incomes of the Lord Jesus, and the power of the blood of his cross upon my soul, even so evidently, that I saw (through grace) that it was the blood shed on Mount Calvary that did save and redeem sinners, as clearly and as really with the eyes of my soul, as ever (methought) I had seen a penny-loaf bought with a penny; which things then discovered, had such operation upon my soul, that I do hope they did sweetly season every faculty thereof. Reader, I speak in the presence of God, and he knows I lie not. Much of this, and such like dealings of

his, could I tell thee of; but my business at this time is not so to do, but only to tell what operation the blood of Christ hath had over and upon my conscience, and that at several times, and also when I have been in several frames of spirit.

As first, sometimes I have been so loaded with my sins, that I could not tell where to rest, nor what to do; yea, at such times I thought it would have taken away my senses: yet at that time, God, through grace, hath all of a sudden so effectually applied the blood that was spilt at Mount Calvary, out of the side of Jesus, unto my poor, wounded, guilty conscience, that presently I have found such a sweet, solid, sober, heart-comforting peace, that it hath made me as if it had not been; and withal the same (I may say, and I ought to say, the power of it,) hath had such a powerful operation upon my soul, that I have for a time been in a strait and trouble, to think that I should love and honor him no more, the virtue of his blood hath so constrained me.

Again, sometimes methinks my sins have appeared so big to me, that I thought one of my sins to have been as big as all the sins of all the men in the nation: ay, and of other nations too. (Reader, these things be not fancies, for I have smarted for this experience.) But yet the least stream of the heart-blood of this man Jesus, hath banished it all away, and hath made it to fly, to the astonishment of such a poor sinner; and, as I said before, hath delivered me up into sweet and heavenly peace and joy in the Holy Ghost.

Again, sometimes when my heart hath been hard, dead, slothful, blind and senseless; (which indeed are sad frames for a poor Christian to be in;) yet at such a time, when I have been in such a case, then hath the blood of Christ, the precious blood of Christ, the admirable blood of the God in heaven, that run out of his body when it did hang on the cross, so softened, livened, quickened, and enlightened my soul, that truly, (reader,) I can say, O it makes me wonder!

Again, when I have been loaden with sin, and pestered with several temptations, and in a very sad manner; then have I had the trial of the virtue of Christ's blood, with trial of the virtue of other things; and I have found that when tears would not do, prayers would not do, repentings and all other things could not reach my heart; O then one touch, one drop, one shining of the virtue of the blood, of that blood that was let out with a spear, hath, in a very blessed manner, delivered me, so that it hath made me to marvel. O! methinks it hath come with such life, such power, with such irresistible and marvellous glory, that it wipes off all the slurs, silences all the outcries, and quenches all the fiery darts, and all the flames of hell-fire, that are begotten by the charges of the law, Satan, and doubtful remembrances of my sinful life.

Friends, as Peter saith to the church, so I say to you, I have not preached to you cunningly devised fables, in telling you of the blood of Christ, and what authority it hath had upon my conscience. O no! But as Peter saith, touching the coming of the Lord Jesus into the world, so in some measure I can say of the blood of the Lord Jesus Christ, that was shed when he did come into the world. There is not only my single testimony touching this; no, but there are all the prophets who agree in advancing this in writing; and also all the saints do now declare the same, in speaking forth the amiableness, and many powerful virtues thereof. "As for thee, by the blood of thy covenant, (saith God to Christ,) I have sent forth thy prisoners out of the pit, wherein is no water." Zech. ix. 11. "We have redemption through his blood." Ephes. i. 7. Again, Col. i. 14. "We have redemption through his blood." Our robes are washed, and made white in the blood of the Lamb. Rev. vii. 14. The devil is overcome through the blood of the Lamb. Rev. xii. 11. Yea, and conscience is purged too, and that through the blood of the Lamb. Heb. ix. 14. We have free recourse

to the throne of grace through the blood of Jesus. Heb. x. 19. I could bring thee a cloud of witnesses, out of all the types and shadows, and out of the sundry prophets, and much more out of the New Testament; but I forbear, because I would not be too tedious to the reader, in making too large a digression; though I have committed here in this discourse no transgression, for the blood of Christ is precious blood." 1 Pet. i. 18, 19.

CHAPTER X.

PRIVILEGES OF THOSE WHO ARE UNDER GRACE.

IN the next place, I shall show you the several PRIVILEGES AND ADVANTAGES the man or woman hath, that is under this covenant of grace, over what they have that are under the covenant of the law and works.

As, *first*, The covenant of grace is not grounded upon our obedience, but upon God's love, even his pardoning love to us through Christ Jesus. The first covenant stood, to be broken or kept by us, and God's love or anger to be lost or enjoyed hereafter, as we, as creatures, behaved ourselves. But now the very *ground* of the covenant of grace is God's love; it is mere love through Jesus Christ. Deut. vii. 8-9. "The Lord did not set his love upon you, nor choose you, because you were more in number than other people; for you were the fewest of all people; but because the Lord loves you, and because he will keep the oath which he swore to your fathers." Again, Isa. lxiii. 9. "In his love and in his pity he redeemed them, and the angel of his presence saved them," that is, Jesus Christ. And again, 2 Tim. i. 9. "Who hath saved—not according to our works, but according to his own purpose and grace, which was given to us in Christ Jesus, before the world began." Secondly, This love is not *conveyed* to us through what we have done, (as is before proved,) but through what he hath done, with whom the covenant was made. "Which was given us in Christ. According as he hath chosen us in Christ. Who hath blessed us with all spiritual blessings in heavenly places in Christ. God for Christ's sake hath forgiven you." 2 Tim. i. 9; Eph. i. 3, 4; iv. 32. That is, all comes through Christ's doings,

through Christ's sufferings. Now, if this be but rightly understood, it doth discover abundance of comfort to them that are within the bounds of the covenant of grace. For, first, Here a believer seeth he shall stand, if Christ's doings and sufferings stand; (which is a sure foundation;) for God deal-eth with him through Christ. And so, secondly, He shall not fall, unless the sufferings and merits of Christ be thrown over the bar, being found guilty (which will never be) before the eyes of divine justice; for with him the covenant was made, and he was the surety of it. Zech. ix. 11; Heb. vii. 22. That is, as the covenant was made with him, so he stood bound to fulfill the same. For you must understand, that the covenant was made between the Father and the Son long before it was accomplished, or manifestly sealed with Christ's blood. It was made before the world began. (Tit. i. 2; Eph. i. 4; 1 Pet. i. 18-20.) But the conditions thereof were not fulfilled until less than two thousand years ago; and all that while did Jesus stand bound (as I said before) as a surety is used to do, till the time in which the payment should be made. And it was by virtue of his suretiship, (having bound himself by covenant to do all things agreed on by the Father and him,) that all those of the election that were born before he came, believed, that they might be saved, and did enter into rest. For the forgiveness of sins that were past, though it was through the blood of Christ, yet it was also through the forbearance of God; (Rom. iii. 25;) that is, Christ became surety for those that died before his coming, that he would, in deed and in truth, at the fullness of time, (or at the time appointed, Gal. iv. 4,) give a complete and full satisfaction for them, according to the tenor or condition of the covenant.

Again, *secondly*, The second covenant which believers are under, as the ground and foundation of it is safe, so the promises thereof are better, surer, freer and fuller, &c.

First, They are *better*, if you compare the excellency of the one with excellency of the other. The first hath promised

nothing but an earthly paradise, "Do this, and thou shalt live;" namely, herein an earthly paradise; but the other doth bring the promise of a heavenly paradise. Although the covenant of works doth promise an earthly paradise, yet it is a paradise or blessing, which if once obtained, might be lost again; for no longer than thou doest well, no longer art thou accepted by that. O! but the promises of the new covenant do bring unto us the benefit of eternal inheritance. "That they which are called might receive the promise of eternal inheritance." Heb. ix. 15. O rare! it is an eternal inheritance. Secondly, The other, as it is not so good as this, so neither is it *so sure* as this; and therefore he calls the one such a one as might be, and was shaken; but this is said to be such a one that it cannot be shaken. Heb. xii. 27. "And this word," saith he, treating of the two covenants from ver. 18 to 24, "and this word, yet once more, signifies the removing of those things that are (or may be) shaken, as of things that are made, that those things that cannot be shaken (which belong to the second covenant) may remain;" for, saith he, ver. 28, "they cannot be moved." Therefore, ye blessed saints, seeing you have received a kingdom "which cannot be moved; let us have grace whereby we may serve (our) God acceptably, with reverence and godly fear." Thus in general; but more particularly.

1. They (the promises of the new covenant) are surer, in that they are founded upon God's love also, and they come to us without calling for those things at our hands that may be a means of putting a stop to our certain enjoying of them. The promises under or of the law, might easily be stopped by our disobedience; but the promises under the gospel say, "If heaven above can be measured, and the foundation of the earth searched out, then (and not till then) will I cast off all the seed of Israel for all that they have done." Again, "I, even I, am he that blotteth out thy transgressions for my own name's sake, and will not remember thy sins."

Isa. xliii. 25. 'I will make thee a partaker of my promise; and that I may so do, I will take away that which would hinder. I will cast all your sins into the depth of the sea, that my promise may be sure to all the seed.' And therefore, the apostle, when he would show us that the new covenant promises were more sure than the old, tells us plainly, that the law and works are set aside, and they are made ours merely through the righteousness of faith, which is the righteousness of Christ. "For the promise that Abraham should be heir of the world (saith he) was not to him, or to his seed, through the law (or works) but through the righteousness of faith. For if they which are of the law (or of works) be heirs, then faith is made void, and the promise made of none effect. Therefore it is of faith—to the end the promise might be sure to all the seed." Rom. iv. 13–16.

2. Surer, because, as that is taken away that should hinder, so they are committed to a faithful friend of ours in keeping. "For all the promises of God are in Christ, not yea and nay, but yea and amen:" certain and sure; sure, because they are in the hand of our head, our friend, our brother, our husband, our flesh and bones, even in the heart and hand of our precious Jesus.

3. Surer, because all the conditions of them are already fulfilled for us by Jesus Christ, as aforesaid. Every promise that is a new covenant promise, if there be any condition in it, our undertaker hath accomplished that for us, and also giveth us such grace as to receive the sweetness that doth spring from them, through his obedience to every thing required in them.

4. Surer, because as they are grounded upon the love of God, as every thing is taken out of the way in the hand of a sure friend, and as Christ hath fulfilled every condition as to justification that is contained therein; so the Lord hath solemnly sworn with an oath for our better confidence in this particular. "For when God made promise to Abraham,

(and so to all saints,) because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee: And so after he had patiently endured, he obtained the promise. For men verily swear by the greater, and an oath for confirmation is to them an end of all strife; (that there might be no more doubt or scruple concerning the certain fulfilling of the promise;) wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, (or the certain, constant, unchangeable decree of God in making the promise, for the comfort of his children,) confirmed it by an oath; that by two immutable things, (his promise, backed with an oath,) wherein it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. vi. 13-18.

Thirdly, That they are better, appears also, in that they are *freer* and *fuller*. That they are freer, is evident, in that the one saith, No works, no life: Do this, and then thou shalt live; if not, thou shalt be damned. But the other saith, We are saved by believing in what another hath done, without the works of the law. "Now to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. iv. 4, 5. The one saith, Pay me that thou owest; the other saith, I do frankly and freely forgive thee all. The one saith, Because thou hast sinned thou shalt die; the other saith, Because Christ lives, thou shalt live also. John xv. Secondly, And as they are freer, so they are *fuller*; fuller of encouragement, fuller of comfort. The one, (to wit) the law, looks like Pharaoh's seven ill-favoured kine, more ready to eat one up, than to afford us any food; the other is like the full grape in the cluster, which for certain hath a glorious blessing in it. The one saith, If thou hast sinned, turn again; the other saith, If thou hast sinned, thou shalt be damned; for all I have a promise in me.

Thirdly, They that are of the second covenant, are better than they that are of the first; and it also appeareth in this: through the promises of the law, we have neither faith, nor hope, nor the Spirit conveyed; but through the promises of the gospel, there are all these. 2 Pct. i. 4. "Whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature." O! therefore, "let us hold fast the profession of our faith without wavering; for he is faithful that promised." Heb. x. 23. "In hope of eternal life." How so? Because "God that cannot lie, promised it before the world began." Tit. i. 2.

Fourthly. They that are in this covenant are in a very happy state; for though there be several conditions in the gospel to be done, yet Christ Jesus doth not look that they should be done by man, as man, but by his own Spirit in them; as it is written, "Thou hast wrought all our works in us." Is there that condition, that they must believe? Why then, he will be both the "author and finisher of their faith." Heb. xii. 2, 3. Is there also hope to be in his children. He also doth, and hath given them "good hope through his grace." 2 Thess. ii. 16. Again, Are the people of God to behave themselves to the glory of God the Father? Then he will work in them, "both to will and to do of his own good pleasure." Phil. ii. 13.

Fifthly, As he works all our works in us and for us, so also, by virtue of this covenant, we have another nature given unto us: by which, we are made willing to be glorifying God both in our bodies and in our spirits, which are his. "Thy people shall be willing in the day of thy power." 1 Cor. vi. 20; Ps. cx. 3.

Sixthly, In the next place, all those that are under this second covenant, are in a wonderful, safe condition. For in case they should slip or fall, after their conversion, into some sin or sins; (for who lives, and sins not? Prov. xxiv. 16;) yet, through the merits and intercession of Christ Jesus,

who is their undertaker in this covenant, they shall have their sins pardoned, their wounds healed, and they raised up again; which privilege the children of the first covenant have not; for if they sin, they are never afterwards regarded by that covenant. "They brake my covenant, and I regarded them not." Heb. viii. 9. But when he comes to speak of the covenant of grace, speaking first of the public person under the name of David, he saith thus, (Ps. lxxxix. from the 26th verse to the 37th.) "He shall cry unto me, Thou art my Father, my God, and the rock of my salvation; also, I will make him my first-born higher than all the kings of the earth. My mercy will I keep for him for ever, and my covenant shall stand fast with him. His seed also will I make to endure for evermore, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me; it shall be established for ever as the moon, and as a faithful witness in heaven. My covenant shall stand fast with him." Mark that; as if God had said, 'I did not make this covenant with man, but with my Son, and with him I will perform it; and seeing he hath given me complete satisfaction, though his children do, through infirmity, transgress, yet my covenant is not therefore broken, seeing he with whom it was made standeth firm, according to the desire of my heart; so that my justice is satisfied, and my law hath nothing to say; for there is no want of perfection in the sacrifice of Christ.'

If you love your souls, and would have them live in the

peace of God, to the which you are called in one body, even all believers; then, I beseech you, seriously to ponder, and labor to settle your souls in this one thing, that the new covenant is not broken by our transgressions, and that because it was not made with us.—The reason why the very saints of God have so many ups and downs in this their travel towards heaven, is because they are so weak in the faith of this one thing; for they think that if they fail of this or that particular performance, if their hearts be dead and cold, and their lusts mighty and strong, therefore, now God is angry, and now he will shut them out of his favor, now the new covenant is broken, and now Christ Jesus will stand their friend no longer; now also the devil hath power again, and now they must have their part in the resurrection of damnation; when, alas! the covenant is not for all this ever the more broken, and so the grace of God no more straitened than it was before. Therefore, I say, when thou findest that thou art weak here, and failing there, backward to this good, and thy heart forward to that evil; then be sure thou keep a steadfast eye on the Mediator of this new covenant; and be persuaded, that it is not only made with him, and his part also fulfilled, but that God doth look upon his fulfilling it, so as not to lay thy sins to thy charge, though he may as a father chastise thee for the same. “If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with a rod, and their iniquities with stripes. Nevertheless,” (mark, nevertheless,) “my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant I will not break, nor alter the thing that is gone out of my mouth.” And what was that? Why, That “his seed shall endure for ever, and his throne as the days of heaven.” Ps. lxxxix. 30–36.

Seventhly, Another privilege that the saints have, by virtue of the new covenant, is, That they have part of the

possession or hold of heaven and glory already. And that two manner of ways; first, The divine nature is conveyed from heaven into them; and secondly, The human nature, the nature of man, is received up, and entertained in, and hath got possession of heaven. 1. We have the first fruits of the Spirit, (saith the man of God,) we have the earnest of the Spirit, which is instead of the whole; "which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." Rom. viii. 8—11; Eph. i. 13, 14. 2. The nature of man. Christ in our nature is gone into glory as the first-fruits of mankind, as a forerunner to take possession, till we all come together. 1 Cor. xv. 20. For the man born at Bethlehem (who is part of the lump of mankind) is ascended into glory, as a public person, as the first-fruits, representing the whole of the children of God. So that in some sense it may be said, that the saints have already taken possession of the kingdom of heaven by their Jesus, their public person; he being in their room entered to prepare a place for them. John xiv. 1—5.

I beseech you consider, when Jesus Christ came down from glory, it was that he might bring us to glory. And that he might be sure not to fail, he clothed himself with our nature, (as if one should take a piece out of the whole lump instead of the whole, until the other comes,) and invested it in that glory which he was in before he came down from heaven. Heb. ii. 9, 14, 15. And thus is that saying to be understood, speaking of Christ and his saints, which saith, "And (he) hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. ii. 6.

Eighthly, Again, not only thus, but all the power of God, (1 Pet. i. 5,) and the rest of his glorious attributes, are on our side, in that they dwell in our nature, which is the man Jesus, and do engage for us, poor, simple, empty, nothing creatures, as to our eternal happiness. "For in him (that

is, in the man Christ, who is our nature, our head, our root, our flesh, our bone) dwelleth all the fullness of the Godhead bodily." Col. ii. 9, 10. Mark how they are joined together! "In whom dwelleth all the fullness of the Godhead." And, "ye are complete in him." God dwelleth completely in him, and you also are completely implanted in him, who is the head of all principality and power; and all this by the consent of the Father. "For it hath pleased the Father, that in him should all fullness dwell." Now mark, the Godhead doth not dwell in Christ Jesus for himself only, but that it may be in a way of righteousness conveyed to us, for our comfort and help in our wants. "All power is given unto me in heaven and earth," saith he. And then followeth, "And, lo, I am with you always, even unto the end of the world." Matt. xxviii. 18. "He hath received gifts for men, even for the rebellious." Psal. lxxviii. 18, 20. "Of his fullness have we all received, and grace for grace." John i. 16; Col. i. 9. And this the saints cannot be deprived of, because the covenant made with Christ, in every tittle of it, was so completely fulfilled as to righteousness, both active and passive, that justice cannot object any thing, holiness now can find fault with nothing; nay, all the power of God cannot shake any thing that hath been done for us by the Mediator of the new covenant. So that now there is no covenant of works to a believer, none of the commands, accusations, condemnations, or the least tittle of the old covenant, to be charged on any of those that are the children of the second covenant; no sin to be charged, because there is no law to be pleaded, but all is made up by our middle man, Christ Jesus. O blessed covenant! O blessed privilege! Be wise, therefore, O ye poor drooping souls, that are the sons of this second covenant! And "stand fast in the liberty wherewith Christ hath made you free, and be not again entangled (nor terrified in your consciences) with the yoke of bondage;" neither

the commands, accusations, nor condemnations of the law of the old covenant. Gal. v. 1, 2.

Objection. 'If it be so, then one need not care what they do; they may sin, and sin again, seeing Christ hath made satisfaction.'

Answer. If I was to point out one that was under the power of the devil, and going post haste to hell, (for my life,) I would look no further for such a man, than to him that would make such a use as this of the grace of God. What, because Christ is a Saviour, thou wilt be a sinner! because his grace abounds, therefore thou wilt abound in sin! O wicked wretch! Rake hell all over, and surely I think thy fellow will scarce be found! And let me tell thee this before I leave thee; as God's covenant with Christ for his children (which are of faith) stands sure, immutable, unrevocable, and unchangeable; so also hath God taken such a course with thee, that unless thou canst make God forswear himself, it is impossible that thou shouldst go to heaven, dying in that condition. "They tempted me, proved me," and "turned the grace of God into lasciviousness;" (compare Heb. iii. 9-11, with 1 Cor. x. 5-10;) "so I swear," mark that, "so I swear, (and that in my wrath too,) that they should never enter into my rest." No, saith God, if Christ will not serve their turns, but they must have their sins too, take them, devil; if heaven will not satisfy them, take them, hell; devour them, hell; scald them, fry them, burn them, hell. God hath more places than one to put sinners into; if they do not like heaven, he will fit them with hell; if they do not like Christ, they shall be forced to have the devil. Therefore we must and will tell the truth of the nature of the covenant of the grace of God, to his poor saints; for their encouragement and for their comfort, who would be glad to leap at Christ upon any terms. Yet therewith we can tell how, through grace, to warn the hogs and sons of this world, what

a hog-stye there is prepared for them. Even such a one that God hath prepared to put the devil and his angels into, is fitly prepared for them." Matt. xxv. 41.

Objection. 'But if Christ hath given God a full and complete satisfaction, then, though I do go on in sin, I need not fear, seeing God hath already been satisfied; it will be injustice in God to punish for those sins for which he is already satisfied by Christ.'

Answer. Rebel! rebel! there are some in Christ, and some out of him. They that are in him, have their sins forgiven, and they themselves made new creatures, and have the Spirit of the Son, which is a holy, loving, self-denying Spirit. And they that are thus in Jesus Christ, are so far off from delighting in sin, that sin is the greatest thing that troubleth them. O how willingly would they be rid of the very thoughts of it! Psal. cxix. 113. It is the grief of their souls (when they are in a right frame of spirit) that they can live no more to the honor and glory of God than they do; and in all their prayers to God, the breathings of their souls is as much for sanctifying grace as pardoning grace, that they might live a holy life. They would as willingly live holy here, as they would be happy in the world to come. Phil. iii. 6-21. They would as willingly be cleansed from the filth of sin, as to have the guilt of it taken away; they would as willingly glorify God here, as they would be glorified by him hereafter. 2. But there are some that are out of Christ, being under the law; and as for all those, let them be civil or profane, they are such as God accounts wicked. And I say, as for those, if all the angels in heaven can drag them before the judgment-seat of Christ, they shall be brought before it to answer for all their ungodly deeds; (Jude 15;) and being condemned for them, if all the fire of hell will burn them, they shall be burned there, if they die in that condition. And therefore if you love your souls,

do not give way to such a wicked spirit. "Let no man deceive you with (such) vain words," as to think, because Christ hath made satisfaction to God for sin, therefore you may live in your sins. O no! God forbid that any should think so; "for because of these things cometh the wrath of God upon the children of disobedience." Eph. v. 6.

CHAPTER XI.

THE SUBJECT APPLIED IN SELF-EXAMINATION.

THUS have I, reader, given thee a brief discourse, touching the covenant of works, and the covenant of grace, also the nature of the one, together with the nature of the other. I have also in this discourse endeavored to show you the condition of them that are under the law; how sad it is, both from the nature of the covenant they are under, and also by the carriage of God unto them by that covenant. And now, because I would bring all into as little compass as I can, I shall begin with THE USE AND APPLICATION OF THE WHOLE, in as brief a way as I can, desiring the Lord to bless it to thee.

And *first of all*, Let us here begin to *examine* a little touching the covenant you stand before God in, whether it be the covenant of works, or the covenant of grace. And for the right doing of this, I shall lay down this proposition; namely, That all men naturally come into the world under the first of these, which is called the old covenant, or the covenant of works, which is the law. See Ephes. ii. 3. "And were all by nature the children of wrath, even as others;" which they could not be, had they not been born under the law. For there are none that are under the other covenant that are still the children of wrath; but being the children of faith, they are the children of the promise, the accepted children, the children not of the bondwoman, but of the free. Gal. iv.

Now here lieth the question, Which of these two covenants art thou under, soul?

Answer. 'I hope I am under the covenant of grace.'

Question. But what ground hast thou to think that thou

art under that blessed covenant, and not rather under the covenant of works, that strict, that soul-damning covenant?

Answer. ‘What ground? why, I hope I am.’

Question. But what ground hast thou for this thy hope? For a hope without a ground is like a castle built in the air, that will never be able to do thee any good, but will prove like unto that spoken of in the 8th of Job, “Whose hope shall he cut off, and whose trust shall be (like) a spider’s web. He shall lean upon his house, but it shall not stand, he shall hold it fast,” (as thou wouldst thy hope, it is like,) “but it shall not endure.” Job viii. 13–15.

Answer. ‘My hope is grounded upon the promises. What else should it be grounded upon?’

Reply. Indeed, to build thy hope upon Christ Jesus, upon God in Christ, through the promise; and to have this hope rightly, by the shedding abroad of the love of God in the heart, is a right-grounded hope. Rom. v. 1–7. Still,

Question. But what promises in the scripture do you find your hope built upon? And how do you know whether you do build your hope upon the promises of the gospel, the promises of the new covenant, and not rather on the promises of the old covenant; for there are promises in that as well as in the other?

Answer. ‘I hope that if I do well I shall be accepted; because God hath said I shall.’ Gen. iv. 7.

Reply. O soul! if thy hope be grounded there, thy hope is not grounded upon the gospel promises, or the new covenant, but verily upon the old. For these words were spoken to Cain, a son of the old covenant; and they themselves are the tenor and the scope of that; for that runs thus, “Do this, and thou shalt live.” “The man that doeth these things shall live by them.” “If thou do well, thou shalt be accepted.” Lev. xviii. 5; Ezek. xx. 11; Rom. x. 5; Gal. iii. 12; Gen. iv. 7.

Answer. ‘Why, truly, if a man’s doing well, and living

well, and his striving to serve God as well as he can, will not help him to Christ, I do not know what will; I am sure sinning against God will not.'

Question. Did you never read that scripture, which saith, "Israel which followed after the law of righteousness, hath not attained to the law of righteousness?" Rom. ix. 30-32.

Objection. 'But doth not the scripture say, "Blessed are they that keep his commandments, that they may have right to the tree of life?"' Rev. xxii. 14.

Answer. There is first, therefore, to be inquired into, whether to keep his commandments be to strive to keep the law, as it is a covenant of works; or whether it be meant of the great commandments of the New Testament, which are cited 1 John iii. 22, 23. "And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." But what do you mean, John? do you mean the covenant of the law, or the covenant of the gospel? Why, "This is his commandment, (saith he,) that we should believe on the name of his son Jesus Christ, and love one another," (as the fruit of this faith,) as he gave us commandment. If it be the old covenant, as a covenant of works, then the gospel is but a lost thing. If it were of works, then no more of grace; therefore it is not the old covenant as the old covenant.

Question. 'But what do you mean by these words, "the old covenant as the old covenant?" Explain your meaning.'

Answer. My meaning is, that the law is not to be looked upon for life, so as it was handed out from Mount Sinai. If ever thou wouldst indeed be saved; though after thou hast faith in Christ, thou mayst and must solace thyself in it, and take pleasure therein, to express thy love to him, who hath already saved thee by his own blood, without thy obedience to the law, either from Sinai or elsewhere.

Question. 'Do you think that I mean that my righteousness will save me without Christ's? If so, you mistake

me, for I think not so : but this I say, I will labor to do what I can, and what I cannot do, Christ will do for me.'

Answer. Ah, poor soul, this is the wrong way too ! for this is to make Christ but a piece of a Saviour. Thou wilt be something, and Christ shall do the rest ; thou wilt set thy own things in the first place, and if thou wantest at last, then thou wilt borrow of Christ. Thou art such a one that dost Christ the greatest injury of all. First, in that thou dost undervalue his merits, by preferring thy own works before his ; and secondly, by mingling his works, thy dirty ragged righteousness with his.

Question. ' Why, would you have us do nothing ? Would you have us make Christ such a drudge as to do all, while we sit idling still ?'

Answer. Poor soul ! thou mistakest Jesus Christ, in saying thou makest him a drudge, in letting him do all. I tell thee he counts it a glory to do all for thee, and it is a great dishonor unto him for thee so much as to think otherwise. And the saints of God that have experienced the work of grace upon their souls, do count it also the same ; (Rev. v. 9, 12 ;) " Saying, thou art worthy to take the book, and to open the seals thereof." " Worthy is the Lamb that was slain, to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing." And why so ? Read again the 9th verse ; " For thou wast slain, and hast redeemed us to God by thy (own) blood." See also Eph. i. 6, 7 : " To the praise of the glory of his grace : in whom we have redemption through his blood."

Reply. ' All this we confess, that Jesus Christ died for us ; but he that thinks to be saved by Christ, and liveth in his sins, shall never be saved.'

Answer. I grant that. But this I say again, a man must not make his good doings the lowest round of the ladder by which he goeth to heaven. That is, he that will and shall go to heaven, must wholly and alone, without any of his own

things, venture his precious soul upon Jesus Christ and his merits.

Question. 'What! and come to Christ as a sinner?'

Answer. 'Yea, with all thy sins upon thee, even as filthy as ever thou canst.'

Question. 'But is not this the way to make Christ loathe us? You know when children fall down in the dirt, they do usually, before they go home, make their clothes as clean as they can, for fear their parents should chide them; and so I think should we.'

Answer. This comparison is wrongly applied, if you bring it to show us how we must do when we come to Christ. He that can make himself clean hath no need of Christ; for the whole, the clean and the righteous, have no need of Christ, but those that are foul and sick. Physicians, you know, if they love to be honored, will not bid the patients first make themselves whole, and then come to them; no, but bid them come with their sores running on them, as the woman with her bloody issue, (Mark v.) and as Mary Magdalene full of devils, and the lepers all scabbed; and that is the right coming to Jesus Christ.

Reply. 'Well, I hope that Christ will save me; for his promises and mercy are very large, and as long as he hath promised to give us life, I fear my state the less.'

Answer. It is very true, Christ's promises are very large, blessed be the Lord for ever, and also so is his mercy. But notwithstanding all that, there are many go in at the broad gate; and therefore, I say, your business is seriously to inquire whether you are under the first or second covenant; for unless you are under the second, you will never be regarded of the Lord, forasmuch as you are a sinner. Heb. viii. 9. And the rather, because if God should be so good to you as to give you a share in the second, you shall have all your sins pardoned, and for certain have eternal life, though you have been a great sinner.

But do not expect that thou shalt have any part or share in the large promises and mercy of God, for the benefit and comfort of thy poor soul, whilst thou art under the old covenant; because, so long, thou art out of Christ, through whom God conveyed his mercy, grace, and love to sinners. "For all the promises of God in him are yea, and in him Amen." Indeed, his mercy, grace and love, are very great, but they are treasured up in him, given forth in him, through him. "But God, who is rich in mercy, for his great love wherewith he loved us—that he might show the exceeding riches of his grace." But which way? "In his kindness towards us through Christ Jesus." But out of Christ thou shalt find God a just God, a sin-revenging God, a God that will by no means spare the guilty; and be sure that every one that is found out of Jesus Christ will be found guilty in the judgment day, upon whom the wrath of God shall smoke to their eternal ruin.

Now therefore consider it, and take the counsel of the apostle in 2 Cor. xiii. 5. Which is, to "examine thyself whether thou art in the faith," and to prove thy own self, whether thou hast received the Spirit of Christ into thy soul; whether thou hast been converted, whether thou hast been born again, and made a new creature; whether thou hast had thy sins washed away in the blood of Christ; whether thou hast been brought from under the old covenant into the new. And do not make a slight examination, for thou hast a precious soul, either to be saved or damned.

And that thou mayst not be deceived, consider that it is one thing to be convinced, and another to be converted; one thing to be wounded, and another to be killed, and so to be made alive by the faith of Jesus Christ. When men are killed, they are killed to all things they lived to before, both sin and righteousness, as all their old faith, and supposed grace, that they thought they had. Indeed the old covenant will show thee, that thou art a sinner, and that a great one

too; but the old covenant, the law, will not show thee without the help of the Spirit, that thou art without all grace by nature; no, but in the midst of thy troubles, thou wilt keep thyself from coming to Christ, by persuading thy soul, that thou art come already, and hast some grace already. O therefore be earnest in begging the Spirit, that thy soul may be enlightened, and the wickedness of thy heart discovered; that thou mayst see the miserable state that thou art in, by reason of sin, and unbelief, which is the great condemning sin! And so in a sight and sense of thy sad condition, (if God should deal with thee in severity according to thy deservings,) do thou cry to God for faith in a crucified Christ, that thou mayst have all thy sins washed away in his own blood, and such a right work of grace wrought in thy soul, that it may stand in the judgment day.

Again, *secondly*, You know I told you, that a man might go a great way in a profession, and have many excellent gifts, so as to do many wondrous works, and yet be under the law. From hence you may learn, not to judge yourselves to be the children of God, (1 Cor. xiii.,) because you may have some gifts of knowledge or understanding more than others: no, for thou mayst be the knowingest man in all the country, as to head knowledge, and yet be but under the law, and so consequently under the curse, notwithstanding that.

Now, seeing it is so, that men may have all this, and yet perish, then what will become of those that do no good at all, and have no understanding, neither of their own badness, nor of Christ's mercy! O sad! Read with understanding, Isa. xxvii. 11. "Therefore, he that made them, will have no mercy on them; and he that formed them, will show them no favor." See also 2 Thes. i. 8, 9.

Now, there is one thing, which for want of, most people do miscarry in a very sad manner; and that is, because they are not able to distinguish between the nature of the law and the gospel. O people! people! your being blinded here, as to

the knowledge of this, is one great cause of the ruining of many; as Paul saith, "While Moses is read, (or while the law is discovered,) the veil is over their hearts;" (2 Cor. iii. 15;) that is, the veil of ignorance is still upon their hearts; so that they cannot discern neither the nature of the law, nor the nature of the gospel, they being so dark and blind in their minds, as you may see, if you compare it with chapter iv. 3, 4. And truly I am confident, that were you but well examined, I doubt many of you would be found so ignorant, that you would not be able to give a word of right answer concerning either the law or the gospel. Nay, my friends, set the case, one should ask you, what time you spend, what pains you take, to the end you may understand the nature and difference of these two covenants? would you not say, (if you should speak the truth,) that you did not so much as regard whether there were two or more? Would you not say, 'I did not think of covenants, or study the nature of them? I thought, that if I lived honestly, and did as well as I could, that God would accept of me, and have mercy upon me, as he had on others.' Ah friends! this is the cause of the ruin of thousands; for if they are blinded to this, both the right use of the law, and also of the gospel, is hid from their eyes. And so for certain they will be in danger of perishing most miserably, (poor souls that they are,) unless God, of his mere mercy and love, doth rend the veil from off their hearts, the veil of ignorance; for that is it which doth keep these poor souls in this besotted and blindfolded condition, in which if they die, they may be lamented for, but not helped; they may be pitied, but not preserved from the stroke of God's everlasting vengeance.

Thirdly, In the next place, if you would be indeed delivered from the first into the second covenant, I do admonish you to the observing of these following particulars.

First, Have a care that you do not content yourselves, though you do good works (that is, which in themselves are

good) in and *with a legal spirit*: which is done these ways as follows. First, If you do any thing commanded in scripture, and in your doing of it, do think that God is well pleased therewith, because you, as you are religious men, do the same ; this is a legal spirit. Upon this mistake was Paul himself in danger of being destroyed ; for he thought, because he was zealous, and one of the strictest sect for religion, therefore God would have been good unto him, and have accepted his doings ; as is clear ; for he counted them his gain. Philippians iii. 4-8. Now, this is done thus. When a man doth think, that because he is more sincere, more liberal, with more difficulty, or to the weakening of his estate ; I say, if a man, because of this, do think that God accepteth his labor, it is done from an old covenant spirit. Again, some men think, that they shall be heard, because they have prayer in their families ; because they can pray long, or express themselves excellently in prayer. Because they have great enlargements in prayer, I say, therefore to think that God doth delight in their doings, and accept their work, this is from a legal spirit. Again, some men think, that because their parents have been religious before them, and have been indeed the people of God, if they also do as to the outward observing of that which they learned from their forerunners, that therefore God doth accept them. But this also is from a wrong spirit. And yet how many are there in England at this day, that think the better of themselves merely upon that account, ay, and think the people of God ought to think so too ; not understanding that it is ordinary for an Eli to have an Hophni and a Phinehas both sons of Belial ; also a good Samuel to have a perverse offspring ; likewise David an Absalom. I say, their being ignorant of, or else negligent in regarding this, they do think, that because they spring from such and such, as the Jews in their generations did, that therefore they have a privilege with God more than others,

when there is no such thing. John viii. 33-35; Matt. iii. 7, 9. But for certain, if the same faith be not in them which was in their forerunners, to lay hold of the Christ of God in the same spirit as they did, they must utterly perish, for all their high conceits that they have of themselves.

Secondly, When people come into the presence of God, without having their eyes upon the divine majesty, through the flesh and blood of the Son of Mary, the Son of God, then also do they come before God, and do whatsoever they do from a legal spirit, an old covenant-spirit. As for instance, you have some people, it is true, who will go to prayer, (in appearance very fervently,) and will plead very hard with God, that he would grant them their desires, pleading their want, and the abundance thereof. They will also plead with God his great mercy, and also his free promises; but yet they neglect the aforesaid body, or person of Christ, the righteous Lamb of God, to appear before him in. I say, that in thus doing, they do appear before the Lord no otherwise than in an old covenant-spirit; for they go to God only as a merciful Creator, and they themselves as his creatures; not as he is their Father in the Son, and they his children by regeneration through the Lord Jesus. Ay, and though they may call God their father, in the notion, (not knowing what they say, only having learned such things by tradition,) as the Pharisees did, yet Christ will have his time to say to them, even to their faces, as he did once to the Jews, "Your father (for all this your profession) is the devil;" to their own grief and everlasting misery. John viii. 44.

The Third thing that is to be observed, if we would not be under the law, or do things in a legal spirit, is this: to have a care that we do none of the works of the holy law of God, for life or acceptance with him; no, nor of the gospel neither. To do the works of the law, to the end we may be accepted of God, or that we may please him, and to have our desires

of him, is to do things from a legal or old covenant spirit. And that is expressly laid down, where it is said, "To him that worketh, is the reward not reckoned of grace but of debt;" that is, he appears before God through the law, and his obedience to it. Rom. iv. 4, 5. And again, though they be in themselves gospel-ordinances, as baptism, breaking of bread, hearing, praying, meditating, or the like; yet, I say, if they be not done in a right spirit, they are thereby used as a hand by the devil, to pull thee under the covenant of works; as in former times he used circumcision, which was no part of the covenant of works, the ten commands, but a seal of the righteousness of faith; yet, I say, they being done in a legal spirit, the soul was thereby brought under the covenant of works, and so most miserably destroyed unawares to itself; and that because there was not a right understanding of the nature and terms of the said covenant. And so it is now. Souls being ignorant of the nature of the old covenant, do even, by their subjecting to several gospel-ordinances, run themselves under the old covenant, and fly off from Christ, even when they think they are coming closer to him. O miserable! If you would know when or how this is done, whether in one particular or more, I shall show you as followeth.

1. That man doth bring himself under the covenant of works, by gospel-ordinances; when he cannot be persuaded that God will have mercy upon him, except he do yield obedience to such or such a particular thing commanded in the word. This is the very same spirit that was in the false brethren spoken of, Acts xv.; also Galatians, the whole epistle;) whose judgment was, that unless such and such things were done, "they could not be saved." As now-a-days we have also some that say, unless your infants be baptized they cannot be saved; and others say, unless you be rightly baptized, you have no ground to be assured that you are believers, or members of churches; which is so far off from being

so good as a legal spirit, that it is the spirit of blasphemy; as is evident, because thus they do reckon that the Spirit, righteousness and faith of Jesus, and the confession thereof, are not sufficient to declare men to be members of the Lord Jesus. When, on the other side, though they be rank hypocrites, yet if they do yield an outward subjection to this or that, they are counted presently communicable members; which doth clearly discover, that there is not so much honor given to the putting on the righteousness of the Son of God, as there is given to that which a man may do, and yet go to hell within an hour after; nay, in the very doing of, doth shut himself for ever from Jesus Christ.

2. Men may do things from a legal or old covenant spirit, when they content themselves with their doing such and such a thing; as prayers, reading, hearing, baptism, breaking of bread, or the like; I say, when they can content themselves with the things done, and sit down at ease and content, because the thing is done. As for instance, some men, being persuaded that such and such a thing is their duty, and that unless they do it, God will not be pleased with them, nor suffer them to be heirs of his kingdom; they from this spirit do rush into, and do the thing; which being done, they are content, as being persuaded, that now they are without doubt in a happy condition, because they have done such things; like unto the Pharisee, who because he had done this and the other thing, said, therefore, in a bragging way, "Lord, I thank thee that I am not as this Publican; for I have done thus and thus;" when alas! the Lord gives him never a good word for his labor, but rather a reproof.

3. That man doth act from a legal spirit, who maketh the strictness of his walking the ground of his assurance for eternal life. Some men, all the ground they have to believe that they shall be saved, is because they walk not so loose as their neighbours. They are not so bad as others are, and therefore they question not but that they shall do well.

Now this is a false ground, and a thing that is verily legal, and savors only of some slight and shallow apprehensions, of the old covenant. I call them shallow apprehensions, because they are not right and sound, and are such as will do the soul no good, but beguile it, in that the knowledge of the nature of this covenant doth not appear to the soul. Only some commanding power it hath on the soul, which the soul endeavoring to give up itself unto, it doth find some peace and content, and especially if it find itself to be pretty willing to yield itself to its commands. And is not this the very ground of thy hoping that God will save thee from the wrath to come? If one should ask thee, what ground thou hast to think thou shalt be saved? wouldst thou not say, 'Truly, because I have left my sins, and because I am more inclinable to do good, and to learn, and get more knowledge? I endeavor to walk in church-order, (as they call it,) and therefore I hope God hath done a good work for me, and I hope will save my soul.' Alas! alas! this is a very trick of the devil, to make souls build the ground of their salvation upon this their strictness, and abstaining from the wickedness of their former lives, and because they desire to be stricter and stricter. Now, if you would know such a man or woman, you shall find them in this frame; namely, when they think their hearts are good, then they think also that Christ will have mercy upon them; but when their corruptions work, then they doubt and scruple, until again they have their hearts more ready to do the things contained in the law and ordinances of the gospel. Again, such men do commonly cheer up their hearts, and encourage themselves still to hope all shall be well, and that because they are not so bad as the rest, but more inclinable than they; saying, 'I am glad I am not as the Publican, but better than he, more righteous than he.' Luke xviii. 11.

4. That is a legal and old covenant-spirit, that secretly persuades the soul, that if ever it will be saved by Christ, it

must first be fitted for Christ, by getting a good heart and good intentions to do this and that for Christ; (I say) that the soul when it comes to Christ may not be rejected, or turned off. When in deed and in truth this is the very way for the soul to turn itself from Jesus Christ, instead of turning to him; for such a soul looks upon Christ rather to be a painted saviour or a cypher, than a very and real Saviour. Friend, if thou canst fit thyself, what need hast thou of Christ? If thou canst get qualifications to carry to Christ, that thou mightst be accepted, thou dost not look to be "accepted in the beloved." Shall I tell thee, thou art as if a man should say, 'I will make myself clean, and then I will go to Christ that he may wash me?' Or, like a man possessed, that will first cast the devil out of himself, and then come to Christ for cure from him. Thou must therefore, if thou wilt so lay hold of Christ, as not to be rejected by him; I say thou must come to him, as the basest in the world, more fit to be damned, if thou hadst thy right, than to have the least smile, hope, or comfort, from him. Come with the fire of hell in thy conscience! come with thy heart hard, dead, cold, full of wickedness and madness against thy own salvation! come as renouncing all thy tears, prayers, watchings, fastings; come as a blood-red sinner! Do not stay from Christ till thou hast a greater sense of thy own misery, nor of the reality of God's mercy; do not stay until thy heart is softer, and thy spirit in a better frame; but go against thy mind, and against the mind of the devil and sin; throw thyself down at the foot of Christ, with a halter about thy neck, and say, 'Lord Jesus, hear a sinner, a hard-hearted sinner, a sinner that deserveth to be damned, to be cast into hell;' and resolve never to return, or to give over crying unto him, till thou do find that he hath washed thy conscience from dead works with his blood virtually, and clothed thee with his own righteousness, and made thee complete in himself. This is the way to come to Christ.

CHAPTER XII.

THE SUBJECT APPLIED IN CONSOLATION.

Now a few words to the second doctrine, and so I shall draw towards a conclusion. The doctrine doth contain in it very much *comfort* to thy soul, if thou art a new-covenant man, or one of those who are under the new covenant. There is first pardon of sin; and, secondly, the manifestation of the same; and, thirdly, a power to cause thee to persevere, through faith to the very end of thy life.

There is, first, pardon of sin, which is not in the old covenant; for in that there is nothing but commands, and if not obeyed, condemnation. O! but there is pardon of sin, even of all thy sins, against the first, and also the second covenant, under which thou art, and that *freely* upon the account of Jesus Christ the righteous; he having in thy name, nature, and in the room of thy person, fulfilled all the whole law in himself for thee, and freely giveth it unto thee. O! though the law be a ministration of death and condemnation, yet the gospel under which thou art, is the ministration of life and salvation. 2 Cor. iii. 6-9. Though they that live and die under the first covenant, God regardeth them not; (Heb. viii 9;) yet they that are under the second, are as the apple of his eye. Deut. xxxii. 10; Psal xvii. 8; Zech. ii. 8. Though they that are under the first, the law, are called to blackness, and darkness, and tempest, the sound of a trumpet, and a burning mountain, which sight was so terrible, that Moses said, "I exceedingly fear, and quake;" (Heb. xii. 18-22;) yet "you are come unto Mount Sion, to the city of the living God, to the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly

and church of the first-born, whose names are written in heaven, and to God the judge of all, and to the spirits of just men made perfect ; and to Jesus (blessed Jesus) the Mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than that of Abel," (Heb. xii. 22-24,) even forgiveness of sins. Eph. i. 7.

2. The covenant that thou art under doth allow of repentance, in case thou chance to slip or fall by sudden temptation, (Rev. ii. 5,) but the law allows of none. Gal. iii. 10. The covenant that thou art under, allows thee strength also ; but the law is only a sound of words—commanding words—but no power is given by them to fulfill the things commanded. Heb. xii. 19. Thou that art under this second, art made a son ; but they that are under that first, are slaves and vagabonds. Gen. iv. 12. Thou that art under this, hast a Mediator that is to stand between justice and thee ; (1 Tim. ii 5 ;) but they that under the other, their Mediator is turned an accuser, and speaketh most bitter things against their souls. John v. 45. Again, the way that thou hast into paradise, is a new and living way, mark, a *living* way ; (Heb. x. 20 ;) but they that are under the old covenant, their way into paradise is a killing and destroying way. Gen. iii. 24. Again, thou hast the righteousness of God, to appear before God withal. Phil. iii. 9. But they under the old covenant have nothing but the righteousness of the law, which Paul counts dirt and dung. Phil. iii. 7, 8. Thou hast that which will make thee perfect ; but the other will not do so. Heb. vii. 19. "The law makes nothing perfect ; but the bringing in of a better hope (which is the Son of God) did, by which we draw nigh to God."

3. The new covenant (as I said before) promiseth thee a new heart, (Ezek. xxxvi. 26 ;) but the old covenant promiseth none ; and a new spirit ; but the old covenant promiseth none. The new covenant conveyeth faith, (Gal. iii.,) but the old one conveyeth none. Through the new covenant the love of

God is conveyed into the heart, (Rom. v,) but through the old covenant there is conveyed none of it, savingly through Jesus Christ. The new covenant doth not only give a promise of life, but also with that the assurance of life ; but the old one giveth none. The old covenant wrought wrath in us, and to us ; (Rom. iv. 15 ;) but the new one worketh love. Gal. v. 6. Thus much for the first use.

Secondly, As all these, and many more privileges do come to thee through or by the new covenant ; so that thou mightest not doubt of the certainty of these glorious privileges, God hath so ordered it, that they do all come to thee by way of purchase ; being obtained for thee, ready to thy hand, by that one man Jesus, who is the Mediator, or the person that hath principally to do both with God and thy soul, in the things pertaining to this covenant. Hence now thou mayst look on all the glorious things that are spoken of in the new covenant, and say, all these must be mine ; I must have a share in them ; Christ hath purchased them for me, and given them to me. Now I need not to say, ‘O ! but how shall I come by them ? God is holy, I am a sinner ; God is just, and I have offended.’ No, but I may say, ‘Though I am vile and deserve nothing, yet Christ is holy, and he deserveth all things. Though I have so provoked God by breaking his law, that he could not in justice look upon me ; yet Christ hath gloriously paid the debt.’ Now also God can say, ‘Welcome, soul ; I will give thee grace, I will give thee glory ; thou shalt lie in my bosom, and go no more out ! My Son hath pleased me ; he hath satisfied the loud cries of the law and justice, that called for speedy vengeance on thee. He hath fulfilled the whole law, he hath brought in everlasting righteousness, he hath overcome the devil, he hath washed away thy sins with his most precious blood, he hath destroyed the power of death, and triumphs over all the enemies. This he did in his own person, as a common Jesus, for all persons, even for so many as shall come into him in their stead. His

victory I give to them, his righteousness I give to them, his merits I bestow on them, and look upon them holy, harmless, undefiled, and for ever comely in my eye, through the victory of the Captain of their salvation.'

And that thou mayst in deed and in truth, not only hear and read this glorious doctrine, but be found one that hath the life of it in thy heart, thou must be much in studying the two covenants; the nature of the one and the nature of the other, and the conditions of them that are under them both. Also thou must be well grounded in the manner of the victory and merits of Christ, how they are made thine.

And here thou must in the first place, believe, that the babe that was born of Mary, lay in a manger at Bethlehem, in the time of Cæsar Augustus; that he, that babe, that child, was the very Christ. Secondly, Thou must believe that in the days of Tiberius Cæsar, when Herod was Tetrarch of Galilee, and Pontius Pilate governor of Judea—that in those days he was crucified, or hanged on a tree between two thieves. Thirdly, Thou must also believe, that when he did hang upon that cross of wood on Mount Calvary, then he did die there for the sins of those that did die before he was crucified, also for their sins that were alive at the time of his crucifying, and also, that he did by that one death give satisfaction to God for all those that should be born and believe in him after his death, even unto the world's end. I say, this thou must believe upon pain of eternal damnation, that by that one death, when he did die, he did put an end to the curse of the law and sin; and at that time by his death on the cross, and by his resurrection out of Joseph's sepulchre, he did bring in a sufficient righteousness to clothe thee withal completely. "For by one offering he hath for ever perfected them that are sanctified. Not that he should often offer himself; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put (or do) away sin by the sacri-

fice of himself," namely, when he hanged on the cross; "for it is by the offering up of the body of (this blessed) Jesus Christ once for all." Indeed, "other priests may offer oftentimes sacrifices and offerings which can never take away sins; but this man (this Jesus, this anointed and appointed sacrifice,) when he had offered one sacrifice for sins, for ever sat down on the right-hand of God."

But because thou, in thy pursuit after the faith of the gospel, wilt be sure to meet with devils, heretics, particular corruptions, as unbelief, ignorance, the spirit of works, animated on by suggestions, and false conclusions, with damnable doctrines; I shall therefore briefly, besides what hath been already said, speak a word or two more before I leave thee, of further advice, especially concerning these two things. 1. How thou art to conceive of the Saviour. 2. How thou art to make application of him.

1. For the Saviour, thou must look upon him to be very God, and very Man; not man only, not God only, but God and man in one person; both natures joined together, for the putting of him in a capacity to be a suitable Saviour—suitable, I say, to answer both sides and parties, with whom he hath to do in the office of his mediatorsnip, and being of a Saviour. Thou must not only do this, but thou must also consider and believe, that even what was done by Jesus Christ, was not done by one nature without the other; but thou must consider that both natures, both the Godhead and the manhood, did gloriously concur and join together in the undertaking of the salvation of our bodies and souls; not that the Godhead undertook any thing without the manhood, neither did the manhood do any thing without the virtue and union of the Godhead. And thou must of necessity do this, otherwise thou canst not find any sound ground and footing for thy soul to rest upon. For if thou look upon any of these asunder, that is to say, the Godhead without the manhood, or the manhood without the Godhead, thou wilt conclude, that what

was done by the Godhead, was not done for man, being done without the manhood; or else, that that which was done with the manhood, could not answer divine justice, in not doing what it did, by the virtue, and in union with the Godhead. For it was the Godhead that gave virtue and value to the suffering of the manhood, and the manhood, being joined therewith, that giveth us an interest into the heavenly glory and comforts of the Godhead.

What ground can a man have to believe that Christ is his Saviour, if he do not believe that he suffered for sin in his nature? And what ground also can a man have, to think that God the Father is satisfied, being infinite, if he believe not also, that he who gave the satisfaction, was equal to him who was offended? Therefore, beloved, when you read of the offering of the body of the Son of man for our sins, then consider that he did it in union with, and by the help of, the eternal Godhead. "How much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your consciences from dead works," &c. And when thou readest of the glorious works and splendor of the Godhead in Christ, then consider that all that was done by the Godhead, was done as it had union and communion with the manhood; and then thou shalt see that the devil is overcome by God-man; sin, death, hell, the grave, and all overcome by Jesus, God-man; and then, thou shalt find them overcome indeed. They must needs be overcome, when God doth overcome them; and we have good ground to hope the victory is ours, when in our nature they are overcome.

2. The second thing is, How to apply, or to make application of this Christ to the soul. And for this there is to be considered the following particulars. 1. That when Jesus Christ did thus appear, being born of Mary, he was looked upon by the Father, as if the sin of the whole world was upon him. Nay, further, God did look upon him, and

account him the sin of man. "He hath made him to be sin for us;" (2 Cor. v. 21;) that is, God made his Son Jesus Christ our sin, or reckoned him to be, not only a sinner, but the very bulk of sin in the whole world, and condemned him so severely, as if he had been nothing but sin. "For what the law could not do in that it was weak through the flesh, God sent forth his Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh;" that is, for our sins, condemned his Son Jesus Christ: as if he had in deed and in truth been our very sin, and yet he was altogether without sin. 2 Cor. v. 21; Rom. viii. 3. Therefore, as to the taking away of thy curse, thou must reckon him to be made sin for thee. And as to his being thy justification, thou must reckon him to be thy righteousness; for saith the scriptures, "He (that is, God) hath made him to be sin for us, though he knew no sin, that we might be made the righteousness of God in him. 2. Consider for whose sakes all this glorious design of the Father and the Son was brought to pass, and that you shall find to be for man, for sinful man. 2 Cor. viii. 9. 3. The terms on which it is made ours; and that you will find to be a free gift merely, arising from the tender-heartedness of God. You are "justified freely by his grace through the redemption that is in Christ Jesus, whom God hath sent forth to be a propitiation through faith in his blood," &c. 4. How men are to reckon it theirs; and that is upon the same terms on which God doth offer it, which is freely, as they are worthless and undeserving creatures, as they are without all good, and also unable to do any good. This, I say, is the right way of applying the merits of Christ to thy soul; for they are freely given to thee, a poor sinner, not for any thing that is in thee, or done by thee, but freely as thou art a sinner, and so standeth in absolute need thereof.

And, Christian, thou art not in this thing to follow thy sense and feeling, but the very word of God. The thing

that doth do the people of God the greatest injury, is their too little hearkening to what the gospel saith, and their too much giving credit to what the law, sin, the devil, and conscience say; and upon this very ground to conclude, that because there is certainty of guilt upon the soul, therefore there is also for certain, by sin, damnation to be brought upon the soul. This is now to set the word of God aside, and to give credit to what is formed by the contrary. But thou must give more credit to one syllable of the written word of the gospel, than thou must give to all the saints and angels in heaven and earth; much more than to the devil and thy own guilty conscience.

Let me give you a parable. There was a certain man that had committed treason against his king; but for as much as the king had compassion on him, he sent him, by the hand of a faithful messenger, a pardon under his own hand and seal. But in the country where this poor man dwelt there were also many that sought to trouble him, by often putting him in mind of his treason, and the law that was to be executed on the offender. Now, which way should this man so honor his king, as by believing his hand-writing, which was the pardon? Certainly he would honor him more by so doing, than to regard all the clamors of his enemies continually against him.

Just thus it is here. Thou having committed treason against the King of heaven, he, through compassion for Christ's sake, hath sent thee a pardon. But the devil, the law, and thy conscience, do continually seek to disturb thee, by bringing thy sins afresh into thy remembrance. But now, wouldst thou honor thy King? Why then, He that believeth the record that God hath given of his Son, hath set to his seal that God is true. "And this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John v. 11, 12. And therefore, my brethren, seeing God our Father hath sent to us, damnable traitors, a pardon from

heaven, (even all the promises of the gospel,) and also hath sealed the certainty of it with the heart-blood of his dear Son, let us not be daunted, though our enemies with terrible voices do bring our former life never so often into our remembrance.

Objection. But, saith the soul, ‘How, if after I have received a pardon, I should commit treason again? What should I do then?’

Answer. Set the case thou hast committed abundance of treason, he hath by him abundance of pardons. “Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.”

Sometimes I myself have been in such a strait, that I have been almost driven to my wits’ ends with the sight and sense of the greatness of my sins; but calling to mind that God was God in his mercy, pity, and love, as well as in his holiness, justice, &c.; and again, considering the ability of the satisfaction that was given to holiness and justice, to the end there might be way made for sinners to lay hold of this mercy: I say, considering this, when tempted to doubt and despair, I have answered in this manner, ‘Lord, here is one of the greatest sinners that ever the ground bare! a sinner against the law, and a sinner against the gospel. I have sinned against light, and I have sinned against mercy: and now, Lord, the guilt of them breaks my heart. The devil also would have me despair, telling me that thou art so far from hearing my prayers in this my distress, that I cannot anger thee worse than to call upon thee; for, he saith, thou art resolved for ever to damn, and not to grant me the least of thy favor. Yet, Lord, I would fain have forgiveness; and thy word, though much may be inferred from it against me, yet saith, if I come unto thee, thou wilt in no wise cast me out. Lord, shall I honor thee most by believing thou *canst* pardon my sins, or by believing thou *canst* not? Shall I honor thee most by believing thou *wilt* pardon my sins, or

by believing thou wilt not? Shall I honor the blood of thy Son also by despairing that the virtue thereof is not sufficient, or by believing that it is sufficient, to purge me from all my blood-red and crimson sins? Surely thou that couldst find so much mercy as to pardon Manasseh, Mary Magdalene, the three thousand murderers, persecuting Paul, murderous and adulterous David, and blaspheming Peter; thou that offeredst mercy to Simon Magus, a sorcerer, and didst receive the astrologers and conjurers in the nineteenth of Acts; thou hast mercy enough for one poor sinner. Lord, set the case that my sins were bigger than all these, and I less deserved mercy than any of these, yet thou hast said in thy word, that he that cometh to thee, thou wilt in no wise cast out.' And God hath given comfort to my soul, even to such a sinner as I am. And I tell you, there is no way so to honor God, and to beat out the devil, as to stick to the truth of God's word, and the merits of Christ's blood, by believing. "When Abraham believed, (even against hope and reason,) he gave glory to God." Rom. iv. "And this is our victory, even our faith." 1 John v. 4. Believe, and all things are possible to you. He that believeth, shall be saved. He that believeth on the Son, hath everlasting life, and shall never perish, neither shall any man pluck him out of Christ's Father's hands.

And if thou dost indeed believe this, thou wilt not only confess him, as the Quakers do; that is, that he was born at Bethlehem of Mary, suffered on Mount Calvary, under Pontius Pilate, was dead and buried, rose again, and ascended, &c.; for all this they confess; and in the midst of their confession, they do verily deny that his death on that Mount Calvary did give satisfaction to God, for the sins of the world, and that his resurrection out of Joseph's sepulchre is the cause of our justification in the sight of God, angels, and devils. But, I say, if thou dost believe these things indeed, thou dost believe that then, so long ago, even before thou wast born, he did bear thy sins in his own body, which then

was hanged on the tree, (and never before nor since,) that thy old man was then crucified with him, namely, in the same body then crucified. See 1 Pet. ii. 24, and Rom. vi. 6. This is nonsense to them that believe not; but if thou do indeed believe, thou seest it so plain, and yet such a mystery, that it makes thee wonder.

But, in the third place, This glorious doctrine of the new covenant, and the Mediator thereof, will serve for the comforting, and the maintaining of the comfort of the children of the new covenant this way also; that is, that he did not only die and rise again, but that he did ascend in his own person into heaven, to take possession thereof for me, to prepare a place there for me, standeth there in the second part of his suretiship to bring me safe in my coming thither, and to present me in a glorious manner, "without spot or wrinkle, or any such thing." That he is there exercising his priestly office for me, pleading the perfection of his own righteousness for me, and the virtue of his blood for me. That he is there ready to answer the accusations of the law, devil, and sin for me. Here thou mayst, through faith, look the very devil in the face, and rejoice, saying, 'O Satan! I have a precious Jesus, a soul-comforting Jesus, a sin-pardoning Jesus!' Here thou mayst hear the biggest thunder-crack that the law can give, and yet not be daunted. Here thou mayst say, 'O law! thou mayst roar against sin, but thou canst not reach me; thou mayst curse and condemn, but not my soul; for I have a righteous Jesus, a holy Jesus, a soul-saving Jesus; and he hath delivered me from thy threats, from thy curses, from thy condemnations. I am out of thy reach, and out of thy bounds; I am brought into another covenant, under better promises of life and salvation, free promises to comfort me without my merit, even through the blood of Jesus, the satisfaction given to God for me by him. Therefore, though thou layest my sins to my charge, and sayest thou wilt prove me guilty, yet so long as Christ is

above ground, and hath brought in everlasting righteousness, and given that to me, I shall not fear thy threats, thy charges, thy soul-scaring denunciations. My Christ is all, hath done all, and will deliver me from all that thou, and whatsoever else can bring an accusation against me.' Thus also thou mayst say, when death assaulteth thee, 'O death! where is thy sting? Thou mayst bite indeed, but thou canst not devour! I have comfort by and through the one man, Jesus. Jesus Christ hath taken thee captive, and taken away thy strength; he hath pierced thy heart, and let out all thy soul-destroying poison; therefore, though I see thee, I am not afraid of thee; though I feel thee, I am not daunted; for thou hast lost thy sting in the side of the Lord Jesus; through him I overcome thee, and set foot upon thee!' Also, 'O Satan! though I hear thee grumble, and make a hellish noise, and though thou threaten me very highly, yet my soul shall triumph over thee, so long as Christ is alive, and can be heard in heaven; so long as he hath broken thy head, and won the field of thee; so long as thou art in prison, and canst not have thy desire! I therefore, when I hear thy voice, do pitch my thoughts on Christ my Saviour, and do hearken what he will say, for he will speak comfort; he saith he hath got the victory, and doth give to me the crown, and causeth me to triumph through his most glorious conquest.'

Nay, my brethren, the saints under the Levitical law, who had not the new covenant sealed, or confirmed any further than by promise that it should be; I say, that they, when they thought of the glorious privileges that God had promised should come, though at that time they were not come, but seen afar off, how confidently were they persuaded of them, and embraced them, and were so fully satisfied as touching the certainty of them, that they did not stick at the parting with all for the enjoying of them! Heb. xi. How many times doth David in the Psalms admire, triumph, and persuade others to do so also, through the faith that he

had in the thing that was to be done ! Also, Job, in what faith doth he say he should see his Redeemer, though he had not then shed one drop of blood for him ; yet because he had promised so to do ; and this was signified by the blood of bulls and goats ! Also, Samuel, Isaiah, Jeremiah, Zechariah, &c., how gloriously in confidence did they speak of Christ and his death, blood, conquest, and everlasting priesthood, and even before he did manifest himself in the flesh which he took of the virgin ! We that have lived since Christ, have more ground to hope than they under the old covenant had, (though they had the word of the just God for the ground of their faith.) Mark, they had only the promises, that he should and would come ; but we have the assured fulfilling of those promises, because he is come. They were told that he should spill his blood ; but we do see he hath spilt his blood. They ventured all upon his standing surety for them ; but we see he hath fulfilled, and that faithfully too, the office of his suretiship, in that, according to the engagement, he hath redeemed us poor sinners. They ventured on the new covenant, though not actually sealed, only “because they judged him faithful that had promised ;” (Heb. xi. 11 ;) but we have the covenant sealed, all things are completely done, even as sure as the heart-blood of a crucified Jesus can make it.

There is a great difference between their dispensation and ours for comfort, even as much as there is between the making of a bond with a promise to seal it, and the sealing of the same. It was made indeed in their time ; but it was not sealed until the time the blood was shed on Mount Calvary. And that we might have our faith mount up with wings like an eagle, he showeth us what encouragement and ground of faith we have to conclude we shall be everlastingly delivered ; saying, (Heb. ix. 16-18,) “For where a testament (or covenant) is, there must of necessity be the death of the testator ; for a testament is of force after men are dead,

otherwise it is of no strength at all while the testator liveth ; whereupon neither the first testament was dedicated without blood." As Christ's blood was the confirmation of the new testament, it was not sealed in Abraham, Isaac, or Jacob's days, to confirm the covenant that God did tell them of, and yet they believed. Therefore we ought to give the more earnest heed to (believe) the things that we have heard, and not in anywise to let them be questioned ; and the rather, because you see the testament is not only now made, but confirmed ; not only spoken of and promised, but verily sealed by the death and blood of Jesus, who is the testator thereof.

My brethren, I would not have you ignorant of this one thing, that though the Jews had the promise of a sacrifice, of an everlasting High-priest that should deliver them, yet they had but the promise ; for Christ was not sacrificed, and was not then come an High-priest of good things to come ; only the type, the shadow, the figure, the ceremonies they had, together with Christ's engaging as surety to bring all things to pass that were promised should come. And upon that account they were received and saved.

It was with them and their dispensation as this similitude gives you to understand. Set the case, that there be two men who make a covenant, that the one should give the other ten thousand sheep, on condition that the other give him two thousand pounds ; but forasmuch as the money is not to be paid down presently, therefore if he that buyeth the sheep will have any of them before the day of payment, the creditor requesteth a surety ; and upon the engagement of the surety, part of the sheep are given to the debtor, even before the day of payment, but the other at and after. So it is here. Christ covenanted with his Father for his sheep ; ("I lay down my life for my sheep," saith he ;) but the money was not to be paid down so soon as the bargain was made, (as I have already said,) yet some of the sheep

were saved, even before the money was paid, and that because of the suretiship of Christ, as it is written, "Being justified (or saved) freely by his grace, through the redemption (or purchase) of Jesus Christ; whom God hath set forth to be a propitiation, through faith in his blood, to declare himself righteous in his forgiving the sins that are past, (or the sinners who died in the faith, before Christ was crucified,) through God's forbearing, (till the payment was paid,) to declare, I say, at the time his righteousness, that he might be just; and the justifier of him that believeth in Jesus." Rom. iii. 24-26.

The end of my speaking this, is to show you, that it is not wisdom now to doubt whether God will save you or no; but to believe, because all things are finished as to our justification. The covenant is not only made, but also sealed; the debt paid, the prison-doors flung off the hooks, with a proclamation from heaven of deliverance to the prisoners of hope; saying, "Turn ye to the strong-hold, ye prisoners of hope; even to-day do I declare, (saith God,) that I will render unto thee double." Zech. ix. 12. And, saith Christ, when he was come, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel, (that is, good tidings,) to the poor, (that their sins should be pardoned, that their souls shall be saved.) He hath sent me to bind up the broken-hearted, to preach deliverance to the captives, and recovering of the sight of the blind; to set at liberty them that are bruised, and to comfort them that mourn; to preach the acceptable year of the Lord." Luke iv. 18, 19.

Therefore here, soul, thou mayst come to Jesus Christ, for any thing thou wantest, as to a common treasure-house; he being the principal man for the distributing of the things made mention of in the new covenant, he having them all in his own custody by right of purchase; for he hath bought them all, paid for them all. Dost thou want faith? Then come for it to the man Christ Jesus. Heb. xii. 2. Dost

thou want the Spirit? Then ask it of Jesus. Dost thou want wisdom? dost thou want grace of any sort? dost thou want a new heart? dost thou want strength against thy lusts, against the devil's temptations? dost thou want strength to carry thee through affliction of body, and affliction of spirit, through persecutions? wouldst thou willingly hold out, stand to the last, and be more than a conqueror? Then be sure thou meditate enough on the merits of the blood of Jesus; how he hath undertaken for thee; that he hath done the work of thy salvation in thy room; that he is filled of God on purpose to fill thee, and is willing to communicate whatsoever is in him, or about him, to thee. Consider this, I say, and triumph in it.

Again, This may inform us of the safe state of the saints, as touching their perseverance; that they shall stand, though hell rage, though the devil roareth, and all the world endeavoreth the ruin of the saints of God; though some, through the ignorance of the virtue of the offering of the body of Jesus Christ, do say, a man may be a child of God to-day, and a child of the devil to-morrow; which is gross ignorance. For what! Is the blood of Christ, the death, the resurrection of Christ, of no more virtue than to bring in for us an uncertain salvation? Or must the effectualness of Christ's merits, as touching our perseverance, be helped by the doings of man? Surely they that are predestinated, are also justified; and they that are justified, shall be glorified. Rom. viii. 30. Saints! do not doubt of the salvation of your souls, unless you do intend to undervalue Christ's blood; and do not think, but he that hath begun the good work of his grace in you, will perfect it, to the second coming of our Lord Jesus. Phil. i. 6. Should not we, as well as Paul, say, I am persuaded that nothing shall separate us from the love of God which is in Christ Jesus, our Lord? Rom. viii. O let the saints know, that unless the devil can pluck Christ out of heaven, he cannot pull a true believer out of Christ?

When I say a true believer, I do mean such a one as has the faith of the operation of God in his soul.

Lastly, Is there such mercy as this, such privileges as these? Is there so much ground of comfort, and so much cause to be glad? Is there so much store in Christ, and such a ready heart in him to give it to me? Have his bleeding wounds so much in them, as that the fruits thereof should be the salvation of my soul, of my sinful soul, as to save me, sinful me, rebellious me, desperate me? What then? Shall not I now be holy? Shall not I now study, strive, and lay out myself for him, that hath laid out himself soul and body for me? Shall I now love ever a lust or sin? Shall I now be ashamed of the cause, ways, people, or saints of Jesus Christ? Shall I not now yield my members as instruments of righteousness, seeing my end is everlasting life? Rom. vi. Shall Christ think nothing too dear for me? And shall I count any thing too dear for him? Shall I grieve him with my foolish carriage? Shall I slight his counsel by following my own will?

Thus therefore the doctrine of the new covenant doth call for holiness, engage to holiness, and maketh the children of that covenant to take pleasure therein. Let no man, therefore, conclude on this, that the doctrine of the gospel is a licentious doctrine: but if they do, it is because they are fools, and such as have not tasted of the virtue of the blood of Jesus Christ; neither did they ever feel the nature and sway that the love of Christ hath in the hearts of his saints.

CHAPTER XIII.

OBJECTIONS AS TO PAST SINS ANSWERED.

AND thus also you may see, that the doctrine of the gospel is of great advantage to the people of God, that are already come in; or to them that shall at the consideration thereof, be willing to come in, to partake of the glorious benefits of this glorious covenant. But saith the poor soul,

Objection. 'Alas! I doubt this is too good for me.'

Inquiry. Why so, I pray you?

Objection. 'Alas! because I am a sinner.'

Reply. Why, all this is bestowed upon none but sinners; as it is written, "while we were yet sinners, Christ died for the ungodly." Rom. v. 6, 7. "He came into the world to save sinners." 1 Tim. i. 14, 15.

Objection. 'O! but I am one of the chief of sinners.'

Reply. Why, this is for the chief of sinners. 1 Tim. i. 14, 15. "Christ Jesus came into the world to save sinners, of whom I am chief," saith Paul.

Objection. 'O! but my sins are so big, that I cannot conceive how I should have mercy.'

Reply. Why, soul, Didst thou ever kill any body? Didst thou ever burn any of thy children in the fire to idols? Hast thou been a witch? Dost thou ever use enchantments and conjuration? Didst thou ever curse and swear, and deny Christ? And yet if thou hast, there are yet hopes of pardon; yea, such sinners as these have been pardoned, as appears by these and the like scriptures. 2 Chron. xxxiii. 1-10, compared with 12, 13. Again, Acts xix. 19, 20; viii. 22, compared with verse 9; Matt. xxvi. 74, 75.

Objection. 'But though I have not sinned in such kind of sins, yet it may be I have sinned as bad.'

Answer. That cannot likely be; yet though thou hast, still there is ground of merey for thee, forasmuch as thou art under the promise in John vi. 37.

Objection. 'Alas! man, I am afraid that I have sinned the unpardonable sin; and therefore there is no hope for me.'

Answer. Dost thou know what the unpardonable sin (the sin against the Holy Ghost) is? and when it is committed?

Reply. 'It is a sin against light.'

Answer. That is true; yet every sin against light is not the sin against the Holy Ghost.

Reply. 'Say you so?'

Answer. Yea; I prove it thus. If every sin against light had been the sin that is unpardonable, then had David and Peter, and others, sinned that sin: but though they did sin against light, yet they did not sin that sin; therefore every sin against light is not the sin against the Holy Ghost, the unpardonable sin.

Objection. 'But the scripture saith, If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin; but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.'

Answer. Do you know what that wilful sin is?

Reply. 'Why, What is it? Is it not for a man to sin willingly after enlightening?'

Answer. 1. Yes; yet doubtless *every* willing sin is not that; for then David had sinned it, when he lay with Bathsheba; and Jonah, when he fled from the presence of the Lord; and Solomon also, when he had so many concubines.

2. But that sin is a sin that is of *another nature*; which is this: For a man after he hath made some profession of salvation coming alone by the blood of Jesus, together with some light and power of the same upon his spirit; I say,

for him after this, knowingly, wilfully, and despitefully, to trample upon the blood of Christ shed on the cross, and to count it an unholy thing, or no better than the blood of another man and rather to venture his soul any other way, than to be saved by this precious blood. And this must be done, I say, after some light, (Heb. vi. 4, 5,) “knowingly;” (2 Pet. ii. 21;) “despitefully,” (Heb. x. 29;) and “wilfully,” (Heb. x. 26, compared with ver. 29;) and that not in a hurry and sudden fit, as Peter’s was; but (deliberately) with some time beforehand to pause upon it first, with Judas; and also (inveterately) with a continued resolution never to turn or be converted again; “for it is impossible to renew such again to repentance,” they are so resolved, and so desperate. Heb. iv.

Question. And how sayest thou now? Didst thou ever, after thou hadst received some blessed light from Christ, wilfully, despitefully, and knowingly, stamp or trample the blood of the man Christ Jesus under thy feet? and art thou for ever resolved so to do?

Answer. ‘O no! I would not do that wilfully, despitefully, and knowingly, not for all the world. But yet I must tell you, now you put me in mind of it, surely sometimes I have most horrible, blasphemous thoughts in me against God, Christ, and the Spirit: may not these be that sin too?’

Inquiry. Dost thou delight in them? Are they such things as thou takest pleasure in?

Reply. ‘O no! neither would I do it for a thousand worlds. O methinks they make me sometimes tremble to think of them. But how, and if I should delight in them before I am aware?’

Answer. Beg of God for strength against them; and if at any time thou findest thy wicked heart to give way in the least thereto, (for that is likely enough;) and though thou find it may on a sudden give way to that hell-bred wickedness that is in it; yet do not despair, forasmuch as Christ hath

said, "All manner of sins and blasphemies shall be forgiven to the sons of men. And whosoever shall speak a word against the Son of man," (that is, Christ,) as he may do with Peter, through temptation, yet upon repentance, "it shall be forgiven him." Matt. xii. 32.

Objection. 'But I thought it might have been committed all on a sudden, either by some blasphemous thought, or else by committing some other horrible sin.'

Answer. For certain, this sin and the commission of it, doth lie in a knowing, wilful, malicious, or spiteful, together with a final, trampling of the blood of the sweet Jesus under foot. Heb. x.

Objection. 'But it seems to be rather a resisting of the Spirit, and motions thereof, than this which you say. For, first, its proper title is *the sin against the Holy Ghost*; and again, "They have done despite unto the Spirit of grace." So that it rather seems to be, I say, that a resisting of the Spirit, and the movings thereof, is that sin.'

Answer. First. For certain, the sin is committed by them that do as before I have said, that, by a final, knowing, wilful, malicious trampling under foot the blood of Christ, which was shed on Mount Calvary, when Jesus was there crucified. And though it be called *the sin against the Spirit*, yet (as I said before) every sin against the Spirit is not that; for if it was, then every sin against the light and convictions of the Spirit would be unpardonable. But that is an evident untruth, for these reasons: 1. Because there be those who have sinned against the movings of the Spirit, and that knowingly too, and yet did not commit that; as Jonah, who, when God had expressly by his Spirit bid him go to Nineveh, runs thereupon quite another way. 2. Because the very people that have sinned against the movings of the Spirit, are yet, if they do return, received to mercy. Witness also Jonah, who, though he had sinned against the movings of the Spirit of the Lord, in doing contrary thereto, yet when he

called to the Lord (as he saith) out of the belly of hell, the Lord heard him, and gave him deliverance, and set him again about his work. (Read the whole story of that prophet.)

But, secondly, I shall show you, that it must needs be a wilful, knowing, and malicious rejecting of the man Christ Jesus as the Saviour; that is, counting his blood, his righteousness, his intercession in his own person, (for he that rejects one, rejects all,) to be of no value as to salvation. I say, this I shall show you is the unpardonable sin; and then afterwards in brief show you why it is called the sin against the Holy Ghost.

1. That man that doth reject, as aforesaid, the blood, death, righteousness, resurrection, ascension, and intercession, of the man Christ, doth reject that sacrifice, that blood, that righteousness, that victory, that rest, that God alone hath appointed for salvation. "Behold the Lamb (or sacrifice) of God." John i. 29. "We have redemption through his blood." (Ephes. i. 7.) "That I may be found in him," (that is,) in Christ's righteousness, from Christ's own personal obedience to his Father's will. Phil. iii. 7-10. By his resurrection comes justification. Rom. iv. 25. His intercession, now in his own person in the heavens, now absent from his saints, is the cause of the saints' perseverance. 2 Cor. v. 7, 8. Also Rom. viii. 33-36, &c.

2. They that reject this sacrifice, and the merits of this Christ, which he by himself hath brought in for sinners, have rejected him through whom alone all the promises of the New Testament, together with all the mercy discovered thereby, doth come unto poor creatures. "For all the promises in him are yea, and in him Amen, unto the glory of God." 2 Cor. i. 20. And all spiritual blessings are made over to us through him, (Eph. i. 3, 4,) that is, through and in this man (which is Christ) we have all our spiritual, heavenly, and eternal mercies.

3. He that doth knowingly, wilfully, and despitefully, reject this man for salvation, doth sin the unpardonable sin : because there is never another sacrifice to be offered. "There is no more offering for sin." Heb. x. 26. "There remaineth no more sacrifice for sin." Heb. x. 18, (namely, than the offering of the body of Jesus Christ, a sacrifice once for all, Heb. x. 10, and 14, compared with ver. 18 and 26.) No, but they that shall, after light and clear conviction, reject the first offering of his body for salvation, do crucify him the second time, which irrecoverably merits their own damnation. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance ; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. vi. 4-6. It is impossible, if they fall away to renew them again unto repentance ; and why so ? Seeing, saith the apostle, they do crucify to themselves the Son of God afresh, and do put him to open shame. O then ! how miserably hath the devil deceived some, in that he hath got them to reject the merits of the first offering of the body of Christ, (which was for salvation,) and got them to trust in a fresh crucifying of Christ, which unavoidably brings their speedy damnation !

4. They that do reject this man as aforesaid, do sin the unpardonable sin ; because, in rejecting him, they do make way for the justice of God to break out upon them, and to handle them as it shall find them. Which will be, in the first place, as sinners against the first covenant, which is the soul-damning covenant ; and as also despising (even the life, and glory, and consolations, pardon, grace, and love, that are discovered in) the second covenant, forasmuch as they reject the Mediator and Priest of the same, which is the man Christ Jesus. And the man that doth so, I would fain see how his

sins should be pardoned, and his soul saved, seeing the means (which is the Son of man, the Son of Mary, and his merits) are rejected. For, saith he, "If you believe not that I am he, you shall," (mark, *you shall*, do what you can; *you shall*, appear where you can; *you shall*, follow Moses' law, or any holiness whatsoever,) "you shall die in your sins." John viii. 24. So that, I say, the sin that is called *the unpardonable sin*, is a knowing, wilful, and spiteful rejecting of the sacrificing of the Son of man the first time for sin.

And now, to show you why it is called *the sin against the Holy Ghost*, as in these scriptures, Matthew xii., Heb. x., Mark iii.

1. Because they sin against the manifest light of the Spirit. As I said before, it is a sin against the light of the Spirit; that is, they have been formerly enlightened into the nature of the gospel, and the merits of the man Christ, and his blood, righteousness, intercession, &c., and also professed and confessed the same, with some life and comfort in and through the profession of him; yet now, against all that light, maliciously, and with despite to all their former profession, they turn their backs, and trample upon the same.

2. It is called *the sin against the Holy Ghost*, because such a person doth (as I may say) lay violent hands on it. He sets himself in opposition to, and is resolved to resist all the motions that do come in from the Spirit to persuade the contrary. For I do verily believe, that men, in this very rejecting of the Son of God, after some knowledge of him, especially at their first resisting and refusing him, have certain motions of the Spirit of God to dissuade them from so great a soul-damning act. But they, being filled with an overpowering measure of the spirit of the devil, do despite unto these convictions and motions, by studying and contriving how they may answer them, and get from under the convincing nature of them; and therefore it is called "a doing despite unto the Spirit of grace." Heb. x. 29. And so,

3. In that they do reject the beseechings of the Spirit, and all its gentle entreatings of the soul, to tarry still in the same doctrine.

4. In that they do reject the very testimony of the prophets and apostles, with Christ himself. I say, their testimony through the Spirit, of the power, virtue, sufficiency, and prevalency of the blood, sacrifice, death, resurrection, ascension, and intercession of the man Christ Jesus, of which the scriptures are full, both in the Old and New Testament. As the apostle saith, "For all the prophets from Samuel, with them that follow after, have showed of these days;" that is, in which Christ should be a sacrifice for sin. Acts iii. 24, compared with ver. 6, 13, 14, 15, 18, 26. Again, saith he, "He therefore that despiseth, despiseth not man, but God; who hath also given unto us his Holy Spirit," (1 Thes. iv. 8,) that is, he rejecteth or despiseth the very testimony of the Spirit.

5. It is called *the sin against the Holy Ghost*, because he that doth reject and disown the doctrine of salvation by the man Christ Jesus, though believing in him, doth despise, resist, and reject the wisdom of the Spirit. For the wisdom of God's Spirit did never more appear, than in its finding out a way for sinners to be reconciled to God, by the death of this man; and therefore Christ, as he is a sacrifice, is called *the wisdom of God*. And again, when it doth reveal the Lord Jesus, it is called "the Spirit of wisdom and revelation in the knowledge of him." Eph. i. 17.

Objection. 'But (some may say) the slighting or rejecting of the Son of man, Jesus of Nazareth, the Son of Mary, cannot be the sin that is unpardonable, as is clear from that scripture in the twelfth of Matthew, where he himself saith, "He that shall speak a word against the Son of man, it shall be forgiven him: but he that shall sin against the Holy Ghost, it shall not be forgiven him, neither in this world, nor the world to come." (ver. 32.) Now, by this it is clear, that the

sin that is unpardonable is one thing, and the sin against the Son of man another; that sin that is against the Son of man is pardonable; but if that was the sin against the Holy Ghost, it would not be pardonable; therefore the sin against the Son of man is not the sin against the Holy Ghost, the unpardonable sin.'

Answer. First, I do know full well that there are several persons that have been pardoned, who have sinned against the Son of man; and that have for a time rejected him, as Paul, 1 Tim. i. 13, 14. Also the Jews, Acts ii. 36, 37. But theirs was an ignorant rejecting of him, without the enlightening, and taste, and feeling of the power of the things of God, made mention of in the 6th of Hebrews.

Secondly, There is, and hath been, a higher manner of sinning against the Son of man; which also hath been, and is still pardonable; as in the case of Peter, who in a violent temptation, in a mighty hurry, upon a sudden, denied him, and that after the revelation of the Spirit of God from heaven to him, that he (Jesus) was the Son of God. Matt. xvi. 16-18. This also is pardonable, if there be a coming up again to repentance. O rich grace! O wonderful grace! that God should be so full of love to his poor creatures, though they do sin against the Son of God, either through ignorance, or some sudden violent charge breaking loose from hell upon them. But yet take it for certain, that if a man do slight and reject the Son of God and the Spirit, in that manner as I have before hinted; that is, for a man, after some great measure of enlightening by the Spirit of God, and some profession of Jesus Christ to be the Saviour, and his blood that was shed on the mount without the gates of Jerusalem to be the atonement; I say, if, he shall after this knowingly, and wilfully, and out of malice and despite, reject, speak against, and trample that doctrine under foot, resolving for ever so to do, and if he there continue; I will pawn my soul upon it, he hath sinned the unpardonable sin,

and shall never be forgiven, neither in this world, nor in the world to come. Or else those scriptures that testify the truth of this must be scrabbled out, and must be looked upon for mere fables; which are these following. "For if after they have escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ, (which is the Son of man, Matt. xvi. 13,) and are again entangled therein, and overcome, (which must be by denying the Lord that bought them, 2 Peter ii. 1,) the latter end is worse with them than the beginning." 2 Peter ii. 20. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, (not only fall, but fall away, that is, finally, Heb. x. 19, it is impossible,) to renew them again unto repentance; (and the reason is rendered;) seeing they have crucified to themselves the Son of God (which is the Son of man) afresh, and put him to an open shame." Heb. vi. 6. Now, if you would further know what it is to crucify the Son of God *afresh*, it is this—to undervalue and trample under foot the merits and virtues of his blood for remission of sins; as is clearly manifested in the 10th of Hebrews, (26, 27, 28 verses,) where it is said, "For if we sin wilfully after we have received a knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment, and a fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy—of how much sorer punishment suppose ye, shall he be thought worthy, that hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing?" (There is the second crucifying of Christ, which some Quakers think to be saved by!) And then followeth, "and hath done despite unto the Spirit of grace." (verse 29.) All that Paul had to keep him from this sin, was his ignorance in perse-

cuting the man, and merits of Jesus Christ. Acts ix. "But I obtained mercy, (saith he,) because I did it ignorantly." 1 Tim. i. 14. And Peter, though he did deny him knowingly, yet he did it unwillingly, and in a sudden and fearful temptation, and so by the intercession of Jesus escaped that danger. Luke xxii. 31, 32.

So, I say, they that commit this sin, do after light, knowingly, wilfully, and despitefully, and in the open view of the whole world, reject the Son of man from being their Lord and Saviour; and in that view it is called *the sin against the Holy Ghost*. It is a name most fit for this sin, to be called *the sin against the Holy Ghost*, for these reasons but now laid down; for this sin is immediately committed against the motions and convictions, and light of that Holy Spirit of God, that makes it its business to hand forth, and manifest the truth and reality of the merits and virtues of the Lord Jesus, the Son of man. And therefore, beware, Ranters and Quakers! for I am sure you are the nearest that sin *by profession*, (which is indeed the right committing of it,) of any persons that I do know of this day under the whole heavens; forasmuch as you will not venture the salvation of your souls on the blood shed on Mount Calvary, (Luke xxiii. 33,) out of the side of that man that was offered up in sacrifice for all that do believe in that his offering up of his body at that time, (either before he offered it, or that have, do, or shall believe on it, for the time since, together with that time that he offered it;) though formerly you did profess that salvation was wrought out that way, by that sacrifice then offered, and also seemed to have some comfort thereby; yea, insomuch that some of you declared the same in the hearing of many, professing yourselves to be believers of the same. O! therefore it is sad for you that were once thus enlightened, and have tasted these good things, and yet notwithstanding all your profession, are now turned from the simplicity that is in Christ, to another

which will be to your destruction, if you continue in it: for “without blood there is no remission.” Heb. ix. 22.

Many other reasons might be given, but that I would not be too tedious. Yet I would put in this caution, that if there be any souls that be but now willing to venture their salvation upon the merits of a crucified Jesus, I do verily believe they have not for the present sinned that sin; because there is still a promise holds forth itself to such a soul, where Christ saith, “He that cometh to me I will in no wise (for nothing that he hath done) cast him out.” John vi. 37. That promise is worthy to be written in letters of gold.

CHAPTER XIV.

OBJECTIONS AS TO PRESENT DIFFICULTIES ANSWERED.

Objection. 'But alas ! though I should never sin that sin, yet I have other sins enough to damn me.'

Answer. What though thou hadst the sins of a thousand sinners, yet if thou come to Christ, he will save thee. John vi. 37. See also Heb. vii. 25.

Objection. 'Alas ! but how should I come ? I doubt I do not come as I should do ; my heart is naught and dead ; and alas ! then how should I come ?'

Answer. Why, bethink thyself of all the sins that ever thou didst commit, and lay the weight of them all upon thy heart, till thou art down-laden with the same ; and come to him in such a case as this, and he will give thee rest for thy soul. See Matt. xi., the three last verses.

And again, if thou wouldst know how thou shouldst come, come as much undervaluing thyself as ever thou canst ; saying, 'Lord, here is a sinner, the basest in all the country ; if I had my deserts I had been damned in hell-fire long ago. Lord, I am not worthy to have the least corner in the kingdom of heaven : and yet, O that thou wouldst have mercy !' Come like Benhadad's servants to the King of Israel, (1 King xx. 31, 32,) with a rope about thy neck, and fling thyself down at Christ's feet, and lie there awhile, striving with him by thy prayers, and I will warrant thee speed. Matt. xi. 28-30 ; John vi. 37.

Objection. 'O ! but I am not sanctified.'

Answer. He will sanctify thee, and be made thy sanctification also. 1 Cor. vi. 10, 11 ; i. 30.

Objection. 'O ! but I cannot pray.'

Answer. To pray is not for thee to down on thy knees, and say over many scripture words only ; for that thou mayst do, and yet do nothing but babble. But if thou, from a sense of thy baseness, canst groan out thy heart's desire before the Lord, he will hear thee, and grant thy desire ; for he can tell what is the meaning of the groanings of the spirit. Rom. viii. 26, 27.

Objection. 'O ! but I am afraid to pray, for fear my prayers should be counted as sin in the sight of the great God.'

Answer. That is a good sign that thy prayers are more than bare words, and have some prevalence at the throne of grace through Christ Jesus ; or else the devil would never seek to labor to beat thee off from prayer, by undervaluing thy prayers, telling thee they are sin. For the best prayers he will call the worst, and the worst he will call the best, or else how should he be a liar ?

Objection. 'But I am afraid, the day of grace is past ; and if it should be so, what should I do then ?'

Answer. Truly, with some men indeed it doth fare thus, that the day of grace is at an end before their lives are at an end. Or thus, the day of grace is past before the day of death is come ; as Christ saith, "If thou hadst known, even *thou*, at least in this thy day, the things that belong unto thy peace ; (that is, the words of grace and reconciliation) but now they are hid from thine eyes." Luke xix. 41, 42. But for the better satisfying of thee as touching this thing, consider, First, Doth the Lord knock still at the door of thy heart by his word and Spirit ? If so, then the day of grace is not past with thy soul ; for where he doth so knock, there he doth also proffer, and promise to come and sup, (that is, to communicate of his grace unto them ;) which he would not do, were the day of grace past with the soul. Rev. iii. 20.

Objection. 'But how should I know whether Christ doth

so knock at my heart, as to be desirous to come in? That I may know also whether the day of grace be past with me or no?"

Answer. Consider these things: First, Doth the Lord make thee sensible of thy miserable state, without an interest in Jesus Christ? And that naturally thou hast no share in him, no faith in him, no communion with him, no delight in him, or love in the least to him? If he hath done and is doing this, he hath knocked, and is knocking at thy heart. Secondly, Doth he, together with this, put into thy heart an earnest desire after communion with him, together with holy resolutions not to be satisfied without real communion with him? Thirdly, Doth he sometimes give thee some secret persuasions, (though scarcely discernible,) that thou mayst attain, and get an interest in him? Fourthly, Doth he now and then glance in some of the promises into thy heart, causing them to leave some heavenly savor (though that for a very short time) on thy spirit? Fifthly, Dost thou at some time see some little excellency in Christ? And doth all this stir up in thy heart some breathings after him? If so, then fear not; the day of grace is not past with thy poor soul; for if the day of grace should be past with such a soul as this, then that scripture must be broken, where Christ saith, "He that cometh unto me, I will in no wise (for nothing, by no means, upon no terms whatsoever,) cast out." John vi. 37.

Objection. 'But surely, if the day of grace was not past with me, I should not be so long without an answer of God's love to my soul. That therefore which doth make me mistrust my state the more is, that I wait and wait, and yet am not delivered.'

Answer. Hast thou waited on the Lord so long as the Lord hath waited on thee? It may be, the Lord hath waited on thee this twenty, or thirty, yea, forty years, or more, and thou hast not waited on him seven years. Cast this into

thy mind, therefore, when Satan tells thee, that God doth not love thee, because thou hast waited so long without an assurance; (for it is his temptation;) for God did wait longer upon thee, and was fain to send to thee by his ambassadors time after time. And therefore say thou, "I will wait to see what the Lord will say unto me," and the rather, because "he will speak peace;" for he is the Lord thereof. But, secondly, know, that it is not thy being under trouble a long time, that will be an argument sufficient to prove that thou art past hope: nay, contrariwise; for Jesus Christ did take our nature upon him, and also did undertake deliverance for those, and bring it in for them, who were all their lifetime subject to bondage. Heb. ii. 14, 15.

Objection. 'But alas! I am not able to wait; all my strength is gone; I have waited so long, I can wait no longer.'

Answer. First. It may be, thou hast concluded on this long ago, thinking thou shouldst not be able to hold out any longer; no, not a year, a month or a week; nay, it may be not so long. It may be in the morning thou hast thought thou shouldst not hold out till night, and at night till morning again; yet the Lord hath supported thee, and kept thee in waiting upon him many weeks and years. Therefore that is but the temptation of the devil to make thee think so, that he might drive thee to despair of God's mercy; and so to leave off following the ways of God, and to close in with thy sins again. O! therefore, do not give way unto it; but believe that thou shalt see the goodness of the Lord in the land of the living. Wait on the Lord, be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord. Psalm xxvii. 13, 14. And that thou mayst so do, consider these things. 1. If thou, after thou hast waited thus long, should now give over and wait no longer, thou wouldst lose all thy time and pains that thou hast taken in the way of God hitherto; and wilt be like to a man that,

because he sought long for gold, and did not find it, therefore turned back from seeking after it, though he was hard by it, and had almost found it; and all because he was loth to look and seek a little further. 2. Thou wilt not only lose thy time, but also lose thy own soul; for salvation is no where else but in Jesus Christ. Acts iv. 12. 3. Thou wilt sin the highest sin that ever thou didst sin before, in drawing (finally) back, insomuch that God may say, My soul shall have no pleasure in him. Heb. x. 38.

But, secondly, consider thou sayest, 'All my strength is gone, and therefore how should I wait!' Why, at that time, when thou feelest, and findest thy strength quite gone, even that is the time when the Lord will renew, and give thee fresh strength. "The youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." Isa. xl. 30, 31.

Objection. 'But though I do wait, yet if I be not elected to eternal life, what good will all my waiting do me? For it is not in him that willeth, nor in him that runneth, but God that sheweth mercy. Therefore, I say, if I should not be elected, all is in vain.'

Answer. Why, in the first place, to be sure thy backsliding from God will not prove thy election, neither thy growing weary of waiting upon God. But, secondly, Thou art, it may be, troubled to know whether thou art elected; and sayest thou, 'If I did but know that, that would encourage me in my waiting on God.' I believe thee; but mark, thou shalt not know thy election in the first place, but in the second; that is to say, thou must first get acquaintance with God in Christ; which doth come by thy giving credit to his promises, and records, which he hath given of Jesus Christ, his blood and righteousness, together with the rest of his merits. That is, before thou canst know whether thou art

elected, thou must believe in Jesus Christ so really, that thy faith laying hold of, and drinking and eating the flesh and blood of Christ, even so that there shall be life begotten in thy soul by the same; life from the condemnings of the law; life from the guilt of sin; life over the filth of the same; life also to walk with God in his Son and ways; the life of love to God the Father, and Jesus Christ his Son, saints and ways; and that because they are holy, harmless, and such that are altogether contrary to iniquity. For these things must be in thy soul as a forerunner of thy being made acquainted with the other.

God hath these two ways to show to his children their election. 1. By the testimony of the Spirit. That is, the soul being under trouble of conscience, and grieved for sin, the Spirit doth seal up the soul by its comfortable testimony; persuading the soul, that God, for Christ's sake, hath forgiven all those sins that lie so heavy on the conscience, and that do so much perplex the soul, by showing it that that law which doth utter such horrible curses against it, is by Christ's blood satisfied and fulfilled. Eph. i. 13, 14. 2. By consequence. That is, the soul finding that God hath been good unto it, in that he hath showed it its lost state and miserable condition; and also that he hath given it some comfortable hope that he will save it from the same: I say, the soul, from a right sight thereof, doth, or may, draw this conclusion, that if God had not been minded to have saved it, he would not have done for it such things as these.

But for the more sure dealing with thy soul, it is not good to take any of these apart; that is, it is not good to take the testimony of the Spirit (as thou supposest thou hast) from the fruits thereof so as to conclude the testimony thou hast received, to be a sufficient ground without the other; not that it is not, if it be the testimony of the Spirit; but because the devil doth also deceive souls by the workings of his spirit in them, pretending that it is the Spirit of God.

And again, thou shouldst not satisfy thyself, though thou do find some seekings in thee after that which is good, without the testimony of the other ; that is to say, of the Spirit ; for it is the testimony of two, that is to be taken for truth. Therefore, say I, as thou shouldst be much in praying for the Spirit to testify assurance to thee, so also thou shouldst look to the end of it when thou thinkest thou hast it ; which is this, to show thee that it is alone for Christ's sake that thy sins are forgiven thee, and also thereby a constraining of thee to advance him, both by words and works, in holiness and righteousness all the days of thy life. From hence thou mayst boldly conclude thy election. See 1 Thess. iii. 4-6. "Remembering without ceasing your work of faith and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God our Father ; knowing, brethren beloved, (saith the apostle,) your election of God." But how ? Why, by this, "For our gospel came not to you in word only, but also in power, and in the Holy Ghost, and in much assurance. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost : so that you were ensamples to all that believe in Macedonia and Achaia." "And to wait for his Son from heaven, whom he raised from the dead, even Jesus which (hath) delivered us from the wrath to come." (verse 10.)

Objection. 'But alas, for my part, instead of finding in me any thing that is good, I find in me all manner of wickedness, hard-heartedness, hypocrisy, coldness of affection to Christ, very great unbelief, together with every thing that is base, and of an ill savor. What hope therefore can I have ?'

Answer. If thou wast not such a one, thou hadst no need of mercy. If thou wast whole, thou hadst no need of the physician. Dost thou therefore see thyself in such a sad condition as this ? Thou hast the more need to come to

Christ, that thou mayst be not only cleansed from these evils, but also that thou mayst be delivered from that wrath they will bring upon thee (if thou do not get rid of them) to all eternity.

Question. ‘But how should I do, and what course should I take to be delivered from this sad and troublesome condition?’

Answer. Dost thou see in thee all manner of wickedness? The best way that I can direct a soul in such a case, is to pitch a steadfast eye on him that is full, and to look so steadfastly upon him by faith, that thereby thou mayst even draw down of his fullness into thy heart; for that is the right way, and that way that was typed out (before Christ came in the flesh) in the time of Moses, when the Lord said unto him, “Make thee a serpent of brass, (which was a type of Christ,) and set it upon a pole; and it shall come to pass that when a serpent hath bitten any man, that he may look thereon, and live.” Num. xxi. 8. Even so now in gospel-times, when any soul is bitten with the fiery serpents, (their sins,) that then the next way to be healed is, for the soul to look upon the Son of man, who, as the serpent was, was hanged on a pole, (or tree,) that whosoever shall indeed look on him by faith, may be healed of all their distempers whatever. John iii. 14, 15.

As now to instance in some things. 1. Is thy heart hard? Why then, behold how full of bowels and compassion is the heart of Christ towards thee; which may be seen in his coming down from heaven to spill his heart-blood for thee. 2. Is thy heart slothful and idle? Then see how active the Lord Jesus is for thee, in that he did not only die for thee; but also in that he hath been ever since his ascension into heaven, making intercession for thee. Heb. vii. 25. 3. Dost thou see and find in thee iniquity and unrighteousness? Then look up to heaven, and see there a righteous person, even thy righteous Jesus Christ, now presenting thee in his

own perfections before the throne of his Father's glory. 1 Cor. i. 30. 4. Dost thou see that thou art very much void of right sanctification? Then look up, and thou shalt see that thy sanctification is in the presence of God a complete sanctification, representing all the saints as (righteous, so) sanctified ones, in the presence of the great God of heaven. And so, whatsoever thou wantest, be sure to strive to pitch thy faith upon the Son of God, and behold him steadfastly, and thou shalt by so doing find a mighty change in thy soul. For when we behold him as in a glass, even "the glory of the Lord, we are changed (namely, by beholding) from glory to glory, even as by the Spirit of the Lord." 2 Cor. iii. 18. This is the true way to get both comfort to thy soul, and also sanctification and right holiness into thy soul.

Poor souls that are under the distemper of a guilty conscience, and under the workings of much corruption, do not go the nearest way to heaven, if they do not in the first place look upon themselves as sinners cursed by the law; and yet at that time they are blessed, for ever blessed saints, by the merits of Jesus Christ. "O wretched man that I am," saith Paul, and yet, 'O blessed man that I am through my Lord Jesus Christ;' for that is the scope of the scripture. Rom. vii. 24, 25.

Objection. 'But, alas! I am blind, and cannot see; what shall I do now?'

Answer. Why, truly, thou must go to him that can make the eyes that are blind to see, (even to our Lord Jesus) by prayer; saying, as the poor blind man did, "Lord, that I might receive my sight." And so continue begging him, till thou do receive sight, even a sight of Jesus Christ, his death, blood, resurrection, ascension, intercession, and that for thee, even for thee! And the rather, because, first, he hath invited thee to come and buy such eye-salve of him as may make thee see. Rev. iii. 18. Secondly. Because thou shalt never have any true comfort till thou dost thus come to

see and behold the Lamb of God that hath taken away thy sins. John i. 29. Thirdly. Because, thereby thou wilt be able (through grace) to step over, and turn aside from the several stumbling-blocks that Satan, together with his instruments, hath laid in our way; which otherwise thou wilt not be able to shun, but wilt certainly fall when others stand, and grope and stumble when others go upright, to the great prejudice of thy poor soul.

Objection. 'But, alas! I have nothing to carry with me; how then should I go?'

Answer. Hast thou no sins? If thou hast, carry them, and exchange them for his righteousness; because he hath said, "Cast thy burden upon the Lord, and he will sustain thee." Psal. lv. 22. And again, because he hath said, though thou be heavy laden, yet if thou do but come to him, he will give thee rest. Matt. xi. 28.

Objection. 'But (you will say) Satan telleth me that I am so cold in prayers, so weak in believing, so great a sinner, that I do go so slothfully on in the way of God, that I am so apt to slip at every temptation, and to be entangled therewith, together with other things, that I shall never be able to attain those blessed things that are held forth to sinners by Jesus Christ. And therefore my trouble is much upon this account also. And many times I fear that will come upon me which Satan suggesteth to me; that is, I shall miss of eternal life.'

Answer. As to the latter part of the objection, That thou shalt never attain to everlasting life, that is obtained for thee already without thy doing, either thy praying, striving, or wrestling against sin. If we speak properly, it is Christ that hath in his own body abolished death on the cross, and brought light, life, and glory to us through this, his thus doing. But this is the thing that thou aimest at, that thou shalt never have a share in this life, already obtained for so many as do come by faith to Jesus Christ; and all because thou

art so slothful, so cold, so weak, so great a sinner, so subject to slip and commit infirmities. I answer, Didst thou never learn to out-shoot the devil in his own bow, and to cut off his head with his own sword, as David served Goliah, who was a type of him?

Question. ‘O! how should a poor soul do this? This is rare indeed.’

Answer. Why, truly thus: Doth Satan tell thee thou prayest but faintly, and with very cold devotion? Answer him thus, and say, ‘I am glad you told me, for this will make me trust the more to Christ’s prayers, and the less to my own; also I will endeavor henceforward to groan, to sigh, and to be so fervent in my crying at the throne of grace, that I will, if I can, make the heavens rattle again, with the mighty groans thereof. And whereas thou sayest that I am so weak in believing, I am glad you mind me of it; I hope it will henceforward stir me up to cry the more heartily to God for strong faith, and make me the more restless till I have it. And seeing thou tellest me that I run so softly, and that I shall go near to miss of glory, this also shall be through grace, to my advantage, and cause me to press the more earnestly towards the mark, for the prize of the high calling of God in Christ Jesus. And seeing thou dost tell me that my sins are wondrous great, hereby thou bringest the remembrance of the unsupportable vengeance of God into my mind, if I die out of Jesus Christ, and also the necessity of the blood, death, and merits of Christ to help me; I hope it will make me fly the faster, and press the harder after an interest in him: and the rather, because (as thou tellest me) my state will be unspeakably miserable without him.’ And so all along, if he tell thee of thy deadness, dulness, coldness, or unbelief, or the greatness of thy sins, answer him, and say, ‘I am glad you told me; I hope it will be a means to make me run faster, seek earnestlier, and be the more restless after Jesus Christ.’ If thou didst

but get this art, so to out-run him in his own shoes, (as I may say,) and to make his own darts pierce himself, then thou mightest also say, 'Now do Satan's temptations, as well as other things, work together for my good, for my advantage.' Rom. viii. 28.

Objection. 'But I do find so many weaknesses in every duty that I do perform, as when I pray, when I read, when I hear, or any other duty, that it maketh me out of conceit with myself; it maketh me think that my duties are nothing worth.'

Answer. I answer, It may be it is thy mercy that thou art sensible of infirmities in the best things thou doest; ay, a greater mercy than thou art aware of.

Question. 'Can it be a mercy for me to be troubled with my corruptions? Can it be a privilege for me to be annoyed with infirmities, and to have my best duties infected with them? How can it possibly be?'

Answer. Verily, thy sin appearing in thy best duties, it may work for thy advantage these ways. 1. In that thou findest ground enough thereby to make thee humble, and when thou hast done all, yet to count thyself but an unprofitable servant. And, 2. Thou by this means art taken off from leaning on any thing below a crucified Jesus for eternal life. It is likely, if thou wast not sensible of many by-thoughts and wickednesses in thy best performances, thou wouldst go near to become proud, abominable hypocrite, or a silly, proud, dissembling wretch at the best, such a one as would send thy soul to the devil in a bundle of thy own righteousness: but now through grace, thou seest that in all and every thing thou doest, there is sin enough in it to condemn thee.

This, in the first place, makes thee have a care of trusting in thy own doings: and, secondly, sheweth thee, that there is nothing in thyself which will do thee any good, by working in thee, as to the meritorious cause of thy salvation: no, but thou must have a share in the birth of Jesus, in the death of

Jesus, in the blood, resurrection, ascension, and intercession of a crucified Jesus. And how sayest thou? Doth not thy finding of this in thee, cause thee to fly from a depending on thy own doings? And doth it not also make thee more earnestly to groan after the Lord Jesus? Yea, and let me tell thee also, it will be a cause to make thee admire the freeness and tender-heartedness of Christ to thee, when he shall lift up the light of his countenance upon thee, because he hath regarded such a one as thou, sinful thou; and therefore in this sense it will be a mercy to the saints, that they do find the reliques of sin still struggling in their hearts. But this is not simply the nature of sin, but the mercy and wisdom of God, who causeth all things to work together for the good of those that love and fear God. Rom. viii. And therefore, whatever thou findest in thy soul, though it be sin of never so black and soul-scaring nature, let it move thee to run the faster to the Lord Jesus Christ, and thou shalt not be ashamed, that is, of thy running to him.

But, thirdly. When thou dost apprehend that thou art defiled, and also thy best duties annoyed with many weaknesses, let that scripture come into thy thoughts, which saith, "Of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption." And if thou shalt understand that, what thou canst not find in thyself, thou shalt find in Christ. Art thou a fool in thyself? then Christ is made of God thy wisdom. Art thou unrighteous in thyself? Christ is made of God thy righteousness. Dost thou find that there is but little sanctifying grace in thy soul? Still here is Christ made thy sanctification; and all this in his own person without thee, without thy wisdom, without thy righteousness, without thy sanctification; without, in his own person in thy Father's presence, appearing there perfect wisdom, righteousness, and sanctification in his own person; I say, as a public person for thee. So that thou mayest believe and say to thy soul, 'My soul, though thou dost find innumerable infirmities in thyself, and

in thy actions; yet look upon thy Jesus, the man Jesus. He is wisdom, and that for thee, to govern thee, to take care for thee, and to order all things for the best for thee. He is also thy righteousness; now at God's right hand, always shining before the eyes of his glory; so that there it is unmoveable. Though thou art in never such a sad condition, yet thy righteousness, which is the Son of God, God-man-shines as bright as ever, and is as much accepted of God as ever, (O! this sometimes hath been life to me.) And so, whatever thou, O my soul! findest wanting in thyself, through faith thou shalt see all laid up for thee in Jesus Christ, whether it be wisdom, righteousness, sanctification, or redemption. Nay, not only so; but, as I said before, he is all these in his own person without thee, in the presence of his Father for thee.

Objection. But now, if any should say in their hearts, 'O! but I am one of the old covenant-men, I doubt; that is, I doubt I am not within this glorious covenant of grace. And how if I should not be?'

Answer. 1. Well, thou fearest that thou art one of the old covenant, a son of the bond-woman. In the first place, know that thou wast one of them by nature, for all by nature are under that covenant. But set the case, that thou art to this day under that, yet let me tell thee, in the first place, there is hope for thee; for there is a gap open, a way made for souls to come from under the covenant of works, by Christ. "For he hath broken down the middle wall of partition between us." Eph. ii. 14. And therefore, if thou wouldst be saved, thou mayst come to Christ; if thou wantest a righteousness, (as I said before,) there is one in Christ; if thou wouldst be washed, thou mayst come to Christ; and if thou wouldst be justified, there is justification enough in the Lord Jesus Christ. That's the first.

2. And secondly, Thou canst not be so willing to come to Christ, as he is thou shouldst come to him; witness his com-

ing down from heaven, his humiliation, his spilling of his blood from both his cheeks by sweat under the burden of sin, (Luke xxiii. 44,) and his shedding of it by the spear, when hanged on the cross. It appears also by his promises, by his invitations, by his sending forth his messengers to preach the same to poor sinners, and threatening damnation upon this very account, namely, the neglect of him; and declaring, that all the thousands and ten thousands of sins in the world shall not be able to damn those that believe in him; that he will pardon all, forgive and pass by all, if they will but come unto him. Moreover, he promiseth to cast out none, no, not the poorest, vilest, contemptiblest creature in the whole world. 'Come unto me all, (every one, though you be never so many, never so vile, though your load be never so heavy and intolerable, though you deserve no help, not the least help, no mercy, not the least compassion, yet cast your burden upon me,) and you shall find rest for your souls. Come unto me, and I will heal you, love you, teach you, and tell you the way to the kingdom of heaven. Come unto me, and I will succor you, help you, and keep you from all devils and their temptations, from the law and its curses, and from being for ever overcome with any evil whatever. Come unto me for what you need; and tell me what you would have, or what you would have me do for you; and all my strength, love, wisdom, and interest, that I have with my Father, shall be laid out for you. Come unto me, your sweet Jesus, your loving and tender-hearted Jesus, your everlasting and sin-pardoning Jesus. Come unto me, and I will wash you, and put my righteousness upon you, pray to my Father for you, and send my Spirit into you, that you may be saved.' Therefore,

3. Consider, besides this, what a privilege thou shalt have at the day of judgment, above thousands, if thou do in deed and in truth close in with this Jesus, and accept of him; for thou shalt not only have privilege in this life, but in the life

everlasting, even at the time of Christ's second coming from heaven; for then, when there shall be the whole world gathered together, and all the good angels, bad angels, saints, and reprobates, when all thy friends and kindred, with thy neighbours on thy right hand and on thy left, shall be with thee, beholding the wonderful glory and majesty of the Son of God; then shall the Son of glory, even Jesus, in the very view and sight of them all, smile and look kindly upon thee. When a smile or a kind look from Christ shall be worth more than a thousand worlds, then thou shalt have it. You know it is counted an honor for a poor man to be favorably looked upon by a judge or a king, in the sight of lords, earls, dukes, and princes; why, thus it will be with thee in the sight of all the princely saints, angels, and devils, in the sight of all the great nobles in the world; then even, thou that closest in with Christ. Be thou rich or poor, be thou bond or free, wise or foolish, if thou close in with him, he will say unto thee, "Well done, good and faithful servant," even in the midst of the whole world; they that love thee shall see it, and they that hate thee shall all to their shame behold it; for if thou fear him here in secret, he will make it manifest even as the day, upon the house-top.

4. Not only thus, but thou shalt also be lovingly received, and tenderly embraced of him at that day, when Christ hath thousands of gallant saints, as old Abraham, Isaac, Jacob, David, Isaiah, Jeremiah, together with all the prophets and apostles, and martyrs, attending on him; together with many thousands of glittering angels ministering before him. Besides, when the ungodly shall appear there with their pale faces, with their guilty consciences, and trembling souls, that would then give thousands and ten thousands of worlds, (if they had so many,) if they could enjoy but one loving look from Christ; I say, then, then shalt thou have the hand of Christ reached to thee kindly to receive thee, saying, 'Come, thou blessed! step up hither; thou wast willing to

leave all for me, and now will I give all to thee; here is a throne, a crown, a kingdom; take them! Thou wast not ashamed of me when thou wast in the world among my enemies, and now will not I be ashamed of thee, before thine enemies; but will, in the view of all these devils and damned reprobates, promote thee to honor and dignity. Come, thou blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Thou shalt see that those who have served me in truth shall lose nothing by the means. No, but ye shall be as pillars in my temple, and inheritors of my glory, and shall have place to walk in among my saints and angels.' Zech. iii. 7.

O! who would not be in this condition! who would not be in this glory! It will be such a soul-ravishing glory, that I am ready to think the whole reprobate world will be ready to run mad, (Deut. xxviii. 34,) to think that they should miss of it. Then will the vilest drunkard, swearer, liar, and unclean person, willingly cry, "Lord, Lord, open to us;" yet be denied entrance, and thou in the mean time embraced, entertained, made welcome, have a fair mitre set upon thy head, and be clothed with immortal glory. Zech. iii. 5. O, therefore, let all this move thee, and be of weight upon thy soul, to close in with Jesus, this tender-hearted Jesus. And if yet, for all what I have said, thy sins do still stick with thee, and thou findest thy hellish heart loth to let them go, think with thyself in this manner: 'Shall I have my sins, and lose my soul? Will they do me any good when Christ comes? Would not heaven be better to me than my sins? and the company of God, Christ, saints, and angels, be better than the company of Cain, Judas, Balaam, with the devils in the furnace of fire?'

Canst thou now, that readest or hearest these lines, turn thy back, and go on in thy sins? Canst thou set so light of heaven, of God, of Christ, and the salvation of thy poor, yet precious soul? Canst thou hear of Christ, his bloody sweat

and death, and not be taken with it, and not be grieved for it, and also converted by it? If so, I might lay down several considerations to stir thee up to mend thy pace towards heaven; but I shall not. There is enough written already to leave thy soul without excuse, and to bring thee down with a vengeance into hell-fire, devouring fire, the lake of fire, eternal, everlasting fire! O! enough to make thee swim and roll up and down in the flames of that furnace of fire!

THE LAW AND A CHRISTIAN.

THE law was given *twice* upon Mount Sinai; but the appearance of the Lord, when he gave it the second time, was wonderfully different from that, when at the first he delivered it to Israel.

When he gave it the first time, he caused his terror and severity to appear before Moses, to the shaking of his soul, and the dismaying of Israel; but when he gave it the second time, he caused all his goodness to pass before Moses, to the comfort of his conscience, and the bowing of his heart. When he gave it the first time, it was with thunderings and lightnings, with blackness and darkness, with flame, and smoke, and a tearing sound of the trumpet; but when he gave it the second time, it was with a proclamation of his name to be merciful, gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgressions, and sins. When he gave it the first time, Moses was called to go up to receive it through the fire, which made him exceedingly fear and quake; but when he went to receive it the second time, he was laid in a cleft of the rock.

From all which I gather, that, though as to the *matter of the law*, both as to its being given the first time, and the second, it binds the unbeliever under the pains of eternal damnation; (if he close not with Christ by faith;) yet as to the *manner of its giving* at these two times, I think the first doth principally intend its force as a *covenant of works*, not at all

respecting the Lord Jesus ; but this second time (at least in the manner of its being given) not respecting such a covenant, but *rather as a rule, or directory, to those who already are found in the cleft of the rock, Christ.* For the saint himself, though he be without law to God, as it is considered the first or old covenant, yet even he is not without law to him as considered under grace ; “not without law to God, but under the law to Christ.” 1 Cor. ix. 21.

Though therefore it be sad with the *unbeliever*, because he only and wholly standeth under the law as it is given in fire, and smoke, in blackness, and darkness, and thunder, all which threaten him with eternal ruin if he fulfill not the utmost tittle thereof ; yet the *believer* stands to the law under no such consideration, neither is he so at all to hear or regard it, for he is now removed from thence to the blessed mountain of Zion, to grace and forgiveness of sins. He is now, I say, by faith in the Lord Jesus, shrouded under so perfect and blessed a righteousness, that this thundering law of Mount Sinai cannot find the least fault or diminution therein, but rather approveth and alloweth thereof, either when, or wherever it finds it. This is called “the righteousness of God without the law,” and is also said to be “witnessed by both the law and the prophets ; even the righteousness of God, which is by faith in Jesus Christ, unto all and upon all them that believe ; for there is no difference.” Rom. iii. 21, 22.

Wherefore, whenever thou who believest in Jesus, dost hear the law in its thundering and lightning fits, as if it would burn up heaven and earth ; then say thou, ‘I am freed from this law ; these thunderings have nothing to do with my soul ; nay, even this law, while it thus thunders and roars, doth both allow and approve of my righteousness.’ I know that Hagar would sometimes be domineering and high, even in Sarah’s house, and against her ; but this she is not to be suffered to do, nay, though Sarah herself be barren ; wherefore, serve it also as Sarah served her, and expel

her out from thy house. My meaning is, when this law with its thundering threatenings doth attempt to lay hold on thy conscience, shut it out with a promise of grace; cry, 'The inn is taken up already; the Lord Jesus is here entertained, and here is no room for the law. Indeed, if it will be content with being my instructor, and so lovingly leave off to judge me, I will be content, it shall be in my sight, I will also delight therein; but otherwise, I being now made upright without it, and that too with that righteousness which this law speaks well of and approves, I may not, will not, cannot, dare not make it my saviour and judge, nor suffer it to set up its government in my conscience; for by so doing I fall from grace, and Christ Jesus doth profit me nothing.'

Thus, therefore, the soul that is married to Him that is raised up from the dead, both may and ought to deal with this law of God; yea, it doth greatly dishonor its Lord, and refuse its gospel privileges, if it at any time doeth otherwise, whatever it seeth or feels. "The law hath power over the wife so long as her husband liveth; but if her husband be dead she is freed from that law; so that she is no adulteress, though she be married to another man." Indeed, so long as thou art alive to sin, and to thy righteousness which is of the law, so long thou hast them for thy husband, and they must reign over thee; but when once they are become dead unto thee, as they then most certainly will, when thou closest with the Lord Jesus Christ; then, I say, thy former husbands have no more to meddle with thee; thou art freed from their law. Set the case, a woman be cast into prison for a debt of hundreds of pounds; if after this she marry, yea, though while she is in the jailer's hand, in the same day that she is joined to her husband, her debt is all become his; yea, and the law also that arrested and imprisoned this woman, as freely tells her, Go. She is freed, saith Paul, from that; and so saith the law of this land.

The sum then of what hath been said is this. The Christian hath now nothing to do with the law, as it thundereth and burneth on Sinai, or as it bindeth the conscience to wrath and the displeasure of God for sin; for from its thus appearing, he is freed by faith in Christ. Yet he is to have regard thereto, and is to count it holy, just, and good; which, that he may do, he is always, whenever he seeth or regards it, to remember that He who giveth it to us, "is merciful and gracious, long-suffering, and abundant in goodness and truth," &c. Exod. xxxiv. 5-9.

THE TRINITY AND A CHRISTIAN.

HOW A YOUNG OR SHAKEN CHRISTIAN SHOULD DEMEAN HIMSELF
UNDER THE WEIGHTY THOUGHTS OF THE DOCTRINE OF
THE TRINITY, OR PLURALITY OF PERSONS IN
THE ETERNAL GODHEAD.

THE reason why I say *young* or *shaken* Christian, is, because some one who is not young, but of an ancient standing, may not only be assaulted with violent temptations concerning gospel principles, but a second time may become a child, a babe, a shallow man, in the things of God; especially, either when by backsliding he hath provoked God to leave him, or when some new, unexpected, and (as to present strength) over-weighty objection doth fall upon the spirit. By means of which great shakings of mind do commonly attend such a soul in the most weighty matters of the concerns of faith, of which this is one that I have supposed in the above-mentioned question. Wherefore, passing other things, I will come directly to that, and briefly propose some helps to a soul in such a case.

I. THE FIRST PREPARATIVE.

First, then, be sure thou keep close to the word of God. For that is the revelation of the mind and will of God, both as to the truth of what is either in himself or ways, and also as to what he requireth and expecteth of thee, either concerning faith in, or obedience to what he hath so revealed. Now for thy better performing of this, I shall give thee in brief these following directions.

1. Suffer thyself, by the authority of the word, to be persuaded, that the Scriptures indeed are the word of God, the scriptures of truth, the words of the Holy One ; and that they therefore must be every one true, pure, and for ever settled in heaven.

2. Conclude therefore from the former doctrine, that that God whose words they are, is able to make reconciliation, and most sweet and harmonious agreement with all the sayings therein, how obscure, dark, and contradictory soever they seem to thee. To understand all mysteries, to have all knowledge, to be able to comprehend with all saints, is a great work ; enough to crush the spirit, and to stretch the strings of the most capacious widened soul that breatheth on this side glory, be they notwithstanding exceedingly enlarged by revelation. Paul, when he was caught up to heaven, saw that which was unlawful, because impossible, for man to utter. And saith Christ to the reasoning Pharisee, " If I have told you earthly things and ye believe not, how shall you believe if I tell you of heavenly things ? " It is great lowdness, and also unsufferable arrogance to come to the word of God, as conceiting already that whatever thou readest must either by thee be understood, or of itself fall to the ground as a senseless error. But God is wiser than man ; wherefore fear thou him, and tremble at his word, saying still, with godly suspicion of thine own infirmity, ' What I see not, teach thou me ; ' and, ' Thou art God only wise ; but as for me, I am as a beast before thee. ' *Psa. lxxiii. 22.*

3. Take heed of taking a part of the word only, lest thou thereby go away with the truth as mangled in pieces. For instance, where thou readest, " The Lord our God is one Lord," there take heed that thou dost not thence conclude, then there are not three persons in the Godhead : or when thou readest of the Father, the Son, and the Holy Spirit, then take heed of concluding, there must therefore either be three Gods, or else that Jesus Christ, and the Holy Ghost

are not true God, but the Father only. Wherefore, to help thee here, observe,

II. THE SECOND PREPARATIVE.

1. That the Christian religion requireth credit concerning every doctrine contained in the word; credit, I say, according to the true relation of every sentence that the Holy Ghost hath revealed, for the asserting, maintaining or vindicating that same truth.

2. And therefore, hence it is that a Christian is not called a doer, a reasoner, an objector, and perverse disputer; but, a believer. "Be thou an example to the believers;" and "believers were added to the church," &c.

3. Therefore, know again, that the word, if it saith or expresseth, that this or that is so and so, as to the matter in hand, thou art bound and obliged, both by the name, profession, and the truth, unto which thou hast joined thyself, to assent to, confess, and acknowledge the same, even then when thy carnal reason will not stoop thereto. "Righteous art thou, O God," saith Jeremiah, "yet let me plead with thee. Wherefore do the wicked live?" Mark, first he acknowledgeth that God's way with the wicked is just and right, even then when yet he could not see the reason of his actings and dispensations towards them. The same reason is good as to our present case. And hence it is that the apostle saith, the spiritual armor of Christians should be much exercised against those high-towering and self-exalting imaginations, that within our own bosoms do exalt themselves against the knowledge of God; that every thought, or carnal reasoning, may be not only taken, but brought a captive into obedience to Christ; that is, be made to stoop to the word of God, and to give way and place to the doctrine therein contained, how cross soever our thoughts and the word lie to each other. And it is observable that he here saith they exalt themselves against the knowledge of God; which cannot be understood, that our carnal, natural reason doth exalt itself

against an eternal Deity, simply considered; (for nature itself doth gather from the very things that are made, even his eternal power and Godhead.) It must be then that they exalt themselves against that God as thus and thus revealed in the word; namely, against the knowledge of one God, consisting of three persons, Father, Son, and Spirit; for this is the doctrine of the scriptures of truth. And therefore it is observable, these thoughts must be brought captive, and be made subject in particular to the Lord Jesus Christ, as to the second person in the Godhead. For the Father is ever acknowledged by all that profess the least of religion; but the Son is that stumbling-stone, and rock of offence, against which thousands dash themselves in pieces; though in him are hid all the treasures of wisdom and knowledge, and in him dwells all the fullness of the Godhead bodily. Col. ii. 3-9.

THE END.

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